

SERIOUS THOUGHTS
ON THE
MISERIES OF SEDUCTION
AND PROSTITUTION,
WITH A
FULL ACCOUNT
OF THE
EVILS THAT PRODUCE THEM;

PLAINLY SHEWING,
SEDUCTION and PROSTITUTION to be contrary to the Laws of Nature. And a Method pointed out, whereby these two dreadful Evils may be totally exterminated; Fairly deduced from the Laws of GOD and NATURE. Also a candid and impartial Examination into the Merits and Utility of those three learned Professions—Law—Divinity—and Physic—and the important Science of Philosophy—with a Panegyric upon each.

Dedicated to the RIGHT HONOURABLE
CHARLES JAMES FOX, one of his
Majesty's Principal Secretaries of State.

BY CHARLES HORNE.

L O N D O N:
PRINTED FOR SWIFT AND SON,
Charles-street, St. James's-square.
M,DCC,LXXXIII.

ST. LOUIS, MO.,



P R E F A C E.

IT was a real regard for the happiness of the community urged me to take up my pen in the cause of injured innocence, betrayed and prostituted, to all manner of shame and infamy; and because I would not be intrusive upon the reader's patience, or perplex by a long performance, in which, we are apt to say and unsay a thousand times, and destroy the good intended, so I have in a brief, and compendious manner, confined the account of those evils produced by prostitution, to a few sheets, which a more elaborate performer would have
a taken

P R E F A C E.

taken three volumes to make manifest : I have mentioned no author's name—borrowed no thought or expression from the writings of others—to support the truth of what I advanced ; but took the extreme miseries I have spoken of, from real life, as they came within my observation ; and if any reader should be offended with the plainness of the expressions, the words following the idea so exact, as to render it impossible not to understand the meaning ; the author humbly presumes, that on a due consideration of the nature and importance of the subject, he shall be cleared of any imputation of having violated the laws of decency, or written, what may not be read by the chastest virgin. It is for the preservation of virtue and chastity, he has taken the liberty to put pen to paper, as for those unfortunate women—already betrayed and prostituted—he has not the smallest hopes of reclaiming ; he is sorry to
say,

P R E F A C E.

say, he thinks they are for ever lost to society—to their families—and relations; but of one thing, he may without vanity presume on, that a due attention to the miseries of prostitution—the villainy of seduction—and the evils that produce them; contained in the following pamphlet, might (doubtless) be the means of preventing the ruin of any more young virgins; and as he has not dared to take any liberty in the province of the learned, in whose sublime and magnificent sphere, he acknowledges himself unworthy to exist even for a moment; and, as what he has written, might have been done by any man in his majesty's dominions, whose heart was goodly inclined; and that he should not have presumed to attempt the redress of so mighty and stupendous a grievance, if any other writer whatever, had written on the subject before; so he expects to be candidly treated by those, whose business it is

P R E F A C E.

to pronounce the solemn fiat on the productions daily emitted; and if the unequivocal manner in which words are expressed, should be deemed faulty in a publication, which is supposed to extend to all ears, hearts, and capacities, it is nature's fault, and not his; of this, he is sure, that those whose minds are not corrupted by false taste, and false delicacy, and vitiated by reading affected writers (whose whining complaisant morality can never amend mankind) will bestow their approbation. I am determined not to sacrifice utility to complaisance—and matter of fact to matter of doubt.—It is not a panegyric I have been writing; the ideas contained in this little essay are natural, the expressions are therefore plain. If it had been necessary, I should have written in a refined state of unintelligibility, I could have done it as effectually, as the most accomplished scholar in the kingdom; and
the

P R E F A C E.

the many hard words, and harder meanings they convey, which a writer, who has refined, and polished his brain too much, is apt to make use of is partly owing to his authorial pride, and partly, from the corruption he has received from the books he has read: therefore, he disdains to confine himself to plain matter of fact—to a comprehensive story.—It is an offence to the greatness of his parts, if more than a dozen should know what it was he would be at, or what it was he wrote about. I have known an author write a whole volume to prove I did not exist, and he did it entirely through authorial pride, because he knew every one who saw me, would, from the conviction of his senses, necessarily suppose I did exist; and he would thereby have lost his reputation, by being too easily comprehended by vulgar capacities. The author I speak of, would throw his works in the fire, if he thought

a 3 they

P R E F A C E.

they were understood by above twenty people in a million---understand him---and he loses his fame immediately. Why in the name of common sense, should we so refine upon our words, when we are so very obscene in our actions; if we did but consider how disgraceful it was to be affected,---mock modest,---and falsely delicate,---to prefer the affectation of virtue, to virtue itself; we must of necessity prefer the bold masculine language of truth, before the high finished eulogy that flatters, deceives, and betrays us into all the absurdities, and even miseries of life. The manners of the upper order of society, are but a refinement upon those of the vulgar. In the conjunction of the sexes, so positive! so happy! so powerful an impulse! so infallible a decree! how exceedingly do we refine upon it. Is it not almost an offence to (what is termed) a modest lady, if in our courtship, we should pretend,
it

P R E F A C E.

it really is not the whiteness of her handkerchief,—the flounce of her petticoat,—her admirable wit and judgment, the sweet manner in which she moves and acts, that we admire and address, (that these things though amiable and becoming, are nevertheless a garnish we might dispense with,) and that it is herself alone, we so ardently wish to possess? and if women would consider their own interest, and distinguish truth from flattery, they must be sensible it is a meanness, an unpardonable insult, to compliment their cloaths—their accomplishments—and other adventitious things—in preference to their charming persons:—in these days of sophistication, how fulsome would it appear, how we should be spurned at; when, at the same time, our real inclination, disguise it as we will, is the lady; and the greatest compliment that can be paid, to give her to know, 'tis her you admire! 'tis her
you

P R E F A C E.

you seek to possess! our refined method of proceeding, is not the modesty of nature, or the modesty of any thing else I am acquainted with, this is that affectation—that mock modesty—which tries to conceal, and to smother the strong impulses of nature; this is one of the forerunners of whoredom, and it is one of the evils, of which my pamphlet so loudly complains, does in a great measure proceed. Too much refinement on virtue, impoverishes and renders insipid all our enjoyments, and betrays us into the opposite extreme; and though the distinction between good and evil, vice and virtue; are positive laws of nature, and not subject to arbitrary impositions and constructions; yet our refining on the plain principles of nature, till we have confounded the right with the wrong, gives sceptics the advantage of our weak state; and they pester us with whole volumes, to prove there is no such thing

P R E F A C E.

thing in nature as vice and virtue; and they also proceed on the presumption of our ignorance, (and to compleat our degradation,) in a pompous strain to inform us, that having made very minute researches, the result is, that they have reason to doubt the existence of every thing, and that we are at present in a dream; but if we were to be less affected, sceptics could not thus mislead us, and we should be more immediately in the paths of nature, which is all plainness and simplicity; and by acting according to her dictates, we should re-assume our former state of bliss in paradise, the strict meaning of which state, is, living according to the laws of nature, which is as much in our power, as it was in that of Adam. Instead of the affectation used in courtships, which is in a great measure the cause of seduction, neither party pretending any thing openly, that can be relied on. Matrimony, which ought to be
stippled

P R E F A C E.

stripped of all disguise, and be made as free, natural, and common as any other passion Almighty God has vouchsafed to impress us with; is made a sort of wonder or miracle---“and is Miss---going to be married at last---how long have they kept company?”---“I believe ten years”---“and so they have settled it at last”---“O yes, the fathers and mothers, and uncles and aunts on both sides are perfectly satisfied”---lord bless me! I should like to know when it is to be---are they to be married privately?---and pray how old is she?---lord she is very ordinary methinks---and what is he pray?---if I was her I would not have him---at last---time---that accomplishes all things, produces the auspicious day, and the whole neighbourhood collect themselves in a great mob, as if to repel some invader. This form and ceremony actually deters a great many well meaning people, from performing their duty to themselves

P R E F A C E.

themselves and to society: As I was going by St. James's church the other day, I perceived a vast body of people, assembled on both sides of the way, and all the windows occupied with greedy countenances; and indeed every one's face strongly impressed with the inward workings of a troubled mind; it is not my way to stand gazing, or make enquiries; however, as the present bustle appeared to be about something out of the common way, it would have been an affected impertinence, of want of curiosity, not to have made some small attempts to find out the cause; and so I placed myself by two old women; when I heard one of them say, "do you know how long they have been in?"—"she was dressed all in white" says the other---"is she handsome" says the first old woman---"I just saw a little bit of his back as he went in," (says the other.) I was so provoked at this additional instance of our refinement

P R E F A C E.

refinement of the plain dictates of nature, that I posted on without waiting for the result of the dialogue; instead of this cruel ceremony, human invention has found out to torture us with, we should openly confess our ardent desire to join in the holy state of matrimony, and gratefully acknowledge this alleviation of human misery, as the greatest blessing the Creator has been pleased to bestow upon us sublunary mortals! But we hate one another most cordially, and the various springes laid by the men for the seduction of women, make them dread us as the sheep do the wolf, instead of loving and longing, for our defending and protecting presence like the kindly shepherd. (I humbly beg pardon of the reader for being so troublesome in my preface, which I am well informed should speak no more than an exordium to the book; but as I have not been used to writing, and am entirely unacquainted with any

P R E F A C E.

any rules of art, and never meant to presume on a useless embellishment, (which a good, or a learned writer is supposed to be intitled to, but what would be unpardonably affected in a person of my mean talents;) but to bow my head with submission to the duty of my office, which was to stick to my subject, confine myself to plain matter of fact, and not to pretend to roll in the province of the learned, all of which I hope I have fulfilled; so it unavoidably happened, that I forgot to mention some circumstances relating to my subject, which both by duty and inclination, I am constrained to put down in this very improper place. I have pretty fully described the miseries attending seduction and prostitution, but I have forgot to define *seduction* in so plain a manner as I ought, I shall therefore divide seduction into three distinct heads, viz. The first I shall call seducing the affection, the second I shall

b

P R E F A C E.

shall term the seducing of the person, and the third, the seducing the mind, and occupying it by vanity, idleness, and gaiety; and I am convinced all sober families will take as much care to avoid the one as the other; and I have placed them according to the importance of their several enormities. The most cruel, unmanly, and destructive, both to families and society, is the seducing the affections, and I beg the candid reader to consider, especially if he has a daughter, on whose welfare his peace and happiness depends, the infamy, villainy, and rascality of that wretch who addresses a comely young virgin in an actual style of courtship, in which the amiable and artless girl has indubitable proofs to imagine, and take for granted that matrimony is intended; and in these cases women have more exquisite feelings of sensibility and generosity, than we in our utmost goodness can possibly pretend to;

P R E F A C E.

to ; and he having by dint of a genteel address and figure, a smart and active person, a graceful and comely deportment, with youth and vigour on his side, and the honey toned persuasion of a mellifluent tongue, with a ready volubility of words and thoughts formed and ranged in the beauteous order of irresistible eloquence, to take captive both soul and body of the charming virgin ; he means to desert and leave to all the excruciating torments of despair, love, reflection, madness, disappointment, horror, cruel pauses of delusive hope, for the return of duty and affection from the unnatural and unprovoked disturber of her virtuous soul, of the calm repose of her virgin tranquillity ; but the abandoned caitif having retired to indulge himself with the joy he receives in the devastation he has made upon unoffending beauty and innocence, and not in the least disturbed with the wreck he has made

P R E F A C E.

of nature's fairest form, hastes away to the destruction of others, leaving the virgins mind in a state more horrible than any thing we can conceive of hell itself. This is the most cruel state of seduction no doubt, and disturbs the peace of the family, and all the connecting branches of its several relations, in a much more wide and extended degree than the actual seduction; because the villain seems to have no motive. The devil himself, in the commission of crimes, methinks should have a *motive*; he has no appetite to satisfy, no emolument in pursuit, but the exercising the greatest tyranny and cruelty upon the defenceless; enslaving the mind, (the worst of slavery) and leaving her no choice, but the infallible decree of two dreadful alternatives, either a miserable life, or inevitable death; for there never was an instance of a virtuous inexperienced girl recovering her former state of tranquillity; nay, the

P R E F A C E.

the rascality is such, that even the seduction and prostitution of the person would be a relief; because, in such case, the parents would at least have the consolation that her life might be preserved; that she might be reclaimed from vice, and become an ornament once more; and on this hope a rational dependance might be placed; but on the other side, there is no hope; for that sex are so obstinately generous in affairs of love, and so determined to die under the persecution of the tyrant, that they would treat with disdain any offers made by another during the existence of the first traitor; and if women must learn from our superior hardness and courage, how to bear with the cruel tyranny of disappointed love, we must learn from them patience, constancy, and generosity, in all of which they as eminently excel us, as virtue is more excellent than vice, and as this is an evil of an alarming nature, the

P R E F A C E.

reader will, I hope, excuse the liberty I have taken, by putting it into the preface. It is an evil parents may remove if they please: if there is no law to punish the rascal, it should be considered it is a manifest injustice; and where the wisdom of the legislature stops, we may begin. Laws cannot be annexed to every crime society is plagued with, there is no law to punish a backbiter, a slanderer, a canting hypocrite, but would a man of sense and spirit, hesitate a moment what to do on the detection of such villains, while oak and crab-sticks are to be had.—Of the second state of seduction I shall not trouble the reader, as I have sufficiently explained it in every shape it can assume, in the book itself, where it will be seen by a fair comparison of the two evils, which is worse, seducing the affections, and then deserting the object you have enslaved, or seducing the person in which there is at least
a ray

P R E F A C E.

a ray of hope; and though there is certainly no such thing in prostitution as fortunate, happy, or prosperous; yet there are some intervals in which the mind is free from the pangs of cruel reflection, and the body not contaminated with disease; but in the other, there is not the least false colouring or imposition of tranquillity, nothing but horror and despair to the end of life; and even hope, a solitary friend to all besides, turns renegade here, building its seat on the foundation of bitter reflection.

The seducing the mind by vanity, gaiety, and idleness, is the last stage of seduction; it is the most immaterial, and if it confined itself within its own province, would not always bring dishonor on a family; but alas! it is too closely connected with the other two, and is the foundation on which the two evils we before treated of, must of necessity build themselves;

P R E F A C E.

selves; and prudent parents would do well to guard against this stage of seduction with uncommon caution, as you cannot seduce either affection or person, till you have poisoned the mind by vanity and idleness; and a prudent villain, when he has any great stroke to strike, (nothing less than the debauching a virgin, and the disgrace of a family,) always feeds the vanity first, and then every thing else follows of course. Now for instance (and I request attention to be paid) if I, who am probably but a trifling character, and nevertheless have 'a good kind of person, and a tolerable address, with knowledge enough of the world to deceive; and suppose I make my attack in the proper place, "that is feeding the vanity;" but suppose I should make a mistake, and endeavour the ruin of an equal to myself in temporal concerns of life, instead of an inferior, I should not succeed; for women (and even silly girls)

P R E F A C E.

girls) are ever on their guard against their equals, but let a person superior to myself come, and seek their ruin, and if he is a man of experience, he is sure to succeed; he is dressed better than me—he talks in a style of elegance superior—he carries about him more of the fine gentleman, and man of easy manners and urbanity; and he can appear generous without affectation, because he is backed by an independent fortune, and he never gives the most distant hint of what his intentions are, but gladly perceives the virgin fabrick get weaker every day, and he does not even pretend to be a party concerned; and the father and mother fall into the deception as naturally, as the poor daughter, and those upon an equality with the girl, and whose pretensions are honorable, do of very necessity, flink away, so that he has no opposition, and as we are (no doubt) a silly people, he easily puts
on

P R E F A C E.

on the mask of goodness to carry on the work; now the young girl reasons thus, "the equal man to myself," says she, "is doubtless a good kind of man, and means honorable;" and while she is proceeding to give the perfections of the poor man their just due, the silly parents (who as I said are gulled as well as the child) stop her short; "don't think of him, pray Polly, when you can have a fine gentleman;" (vain! false! delusive hope!) "pray," continues the stupid father and mother, "is not Mr. — more affable—more generous—more polite—and genteel? is there any thing mean about him, does he not possess all the elegant accomplishments of the polished man? has he not a large fortune? nay, is there one trifling, as well as important matter, but what he excels the other in?" "Aye, mama," says the innocent child (who seems to know how to
take

P R E F A C E.

take care of herself if they would let her alone,) “ but does not Mr. ——— (meaning the honest man) “ love me, and will make me his “ wife;” “ poh, poh, you silly girl,” “ and does not Mr. ——— also love “ you, and will make you his wife, “ would you prefer a beggar to a fine “ gentleman? “ O, my dear,” says the father, “ we have given her a “ good education, and fortune lays “ before her, if she loses the oppor- “ tunity, it is not our fault.” And I have known one gentleman have in tow, (as they call it) not less than half a dozen pretty girls; one perhaps, to be debauched to day, another a week hence, and a third in about three weeks, and so on; the virgin ruin I am describing, the candid reader will perceive, is about a fortnight off seduction; for you see he has the whole family to assist him. I have seen a gay, lively young fellow of fashion, attacking a young girl,

P R E F A C E.

girl, (who came out of the country to lodge there for protection,) and the beautiful chamber-maid, both at the same time, and he effected their ruin as easy, as I write the account of it. I don't want to wheedle myself into the favor of women, by standing up as an advocate for their honor, we can but be happy in the affections of one; but I am determined to probe the wound to the bottom, and if I save but one virgin from destruction, God's name be praised! parents need not be much afraid of an equal courtship, if the man is not actually a fool or a mad fellow. Lords never attack the honor and virtue of a lady of quality, because an exact equality will keep its ground, and 'tis very seldom any advantage can be taken in most equal attacks, matrimony is intended. A country 'squire will not attack the virtue of a gentleman's daughter in the neighbourhood, or any where else.

P R E F A C E.

else. The son of an eminent tradesman, never presumes on the virtue of the daughter of another eminent tradesman. Rectify this part of female education, and seduction would almost evaporate. If a gentleman forces himself into your family, treat him like a gentleman, but watch him closely, if there is any virginity in the house, for he comes for no other purpose whatever, and let him pretend what he will, he actually means nothing but the seduction of your child. I am sorry to say it, all ranks of women are to be seduced, if the seducer can but claim a superiority over the seduced, that a prince of the blood, who has fifty thousand pounds to spare, may attack the virtue of a duchess (whose rank is only nobility) with the same impunity, and with the same certainty of success, I should (with half a guinea) presume on a cinder wench. Now let a duke come, and try the same experiment, and all

P R E F A C E.

the ladies relations are immediately up in arms to defend her injured honor, and a duel is the consequence; but in the affair of the prince, it is all sanctity!—all honor!—and it would be irreverend to talk of it in a style expressive of aught, but ennobling the family. (*When I was in Italy last year, I was eye witness to an affair of this sort,—*) but to descend down to a lower order of society, and pry a little into their dull workings, and there you shall see a gentleman very condescendingly walking arm in arm to Vauxhall, with Betty the chambermaid, or Miss Tawdry the milliner. “Lord, dear me, he is a charming man, what will not a gentleman (who knows himself) condescend to?” “Hold up your head, Polly, my dear, and learn to have a little pride about you; you have no breeding at all, such a great gawking was never seen; you have beauty, child, and should think something

P R E F A C E.

“ something of yourself; your father
“ and I had not a shilling when we
“ begun, and we have kept a very
“ high head, and nobody knows how,
“ and we are very low at this pre-
“ sent time, yet thank God we are
“ well to pass; and I would not
“ have you, my dear Polly, think of
“ any plodding mechanic for a hus-
“ band; your father and I have kept
“ this chandler’s shop twenty-one
“ years, and a’n’t worth a shilling,
“ but you may make your fortune
“ by your beauty. (Why don’t you
“ hold up your head, and don’t blush
“ so like a child,) “ consider my dear,
(intrudes the father) “ I have given
“ you the best of educations; it cost
“ me a hundred pounds to learn you
“ to play on the guitar, and fifty
“ pounds more to teach you French
“ and dancing. (There child, do
“ you hear what your papa says,) and
“ there is Billy too, (do take your
“ finger out of your mouth, booby;)

P R E F A C E.

“ as stupid as a log of wood, and fit
“ for nothing but a cobbler or car-
“ penter. I think every body seeks
“ promotion but us! there's Tommy
“ at the oil-shop, in the army; and
“ master Anthony at the stationers,
“ bringing up to the bar; but our
“ Billy never took his learning, if he
“ had but have taken his reading and
“ writing we might have made him
“ a parson at least.” Such conversa-
tion as this is the ruin of too many,
but I shall trouble the reader no more
in this place, but refer him to the
next stage of the book, through
which, I wish him a short, easy, and
pleasant journey.

DEDI-

To the Right Honourable

CHARLES JAMES FOX,

One of His MAJESTY's Principal
SECRETARIES OF STATE.

S I R,

I Shall not begin my recommendation of the following piece to your fatherly care and powerful protection, by telling you I tremble at my presumption in daring to lay it at your feet, because you are so great a man. On the contrary, Sir, if I had the least idea you was not a great man, or, if I even imagined your extensive faculties were inferior to any other public character

DEDICATION.

who has power as well as talents to effect any great purpose ; I should undoubtedly have sought for such a man, and solicited his favor and protection, and not your's. But as I am sensible your abilities are of the very first impression, and the philanthropic goodness of your heart, is ever in unison with the soundness of your head : and that your aim is actually the aggrandizement of His Majesty's kingdom, and consequently the happiness of his people ; so I could not in justice to my own performance, condescend to dedicate it to any other person whatever. I shall not flatter you, Sir, or shall I meanly insinuate that flattery is only capable of sheltering itself under the venom of the pen of elegance ; I am sensible the coarse inelegant pen that I direct, is as equal to such a purpose as that of the most accomplished writer. But as I have written a work of utility, and no speculative doubtful matter, but plain
and

DEDICATION.

and uncontrovertable facts; it will be very evident I had no intention to flatter, not only from the plain and homely way in which I have written this dedication, but from the performance itself, which invariably pursues an independent spirit, and leaves truth to support her own dignity with an easy affability, becoming her mild, but sovereign sway over the minds of men. That you are a great politician, your enemies are either obliged to allow, else, undergo a disgraceful and inglorious defeat in attempting to disprove it; but those who have only started up to day, or are but of the growth of yesterday, are not informed that you are also one of the greatest philosophers of the age; and that your understanding is so guarded on all sides, that nothing can escape its observation. I am very certain, you at this present time, have in one view all the miseries and calamities of life, whether natural—acquired—or imaginary,

DEDICATION.

nary, and how far such and such an evil may be redressed, without the innovation of a greater; what we are able to bear, and what we are loaded with from cruel oppression; and how much more heavy we are loaded by our own ignorance and infatuation: and I am very certain from the first moment your radiance darted itself upon us, at the very early time of life in which your political character shone forth, that nothing trivial entered your thoughts; for my part, I remember the very first things you propounded in the British senate; and they had the same strength of reasoning, and force of persuasion what you advance has at present: and it is always the case with great men whose faculties are composed of such refined parts. It is well known of our Waller, that his works, written at eighteen, had the same fire and pathos which was displayed at forty; and at eighty, when other men were in their dotage, there
was

DEDICATION.

was still to be seen the animation of the brightest faculties of youth. You will plainly perceive, Sir, that in the work I have the honor of dedicating to you, the misery of a very great and respectable part of society is nakedly exposed; you will perceive, Sir, it is from a willful and corrupt neglect of the laws of nature, and the most ardent and uncontrollable dictates of a universal principle that the misery I complain of proceeds; it is from the very aggravation of depravity itself, and is not one of those necessitous and constitutional failings, which is the inseparable lot of humanity. I am sure a man of your enlarged mind and generous feelings, must be hurt at seeing so many unfortunate women (and even girls at the early age of twelve or thirteen) upon the town, abandoned to all the hardships and miseries of life; and the soundest philosophers, and greatest statesmen of the age winking at it as an unavoidable calamity.

DEDICATION.

calamity. If parents who have six or seven girls are determined to bring them up in the flimsy accomplishments of gentility, refinement, and sophistication, and to lay them open to the arts of seduction made use of by us, I humbly pray, Sir, that you will be the means of establishing a law (which cannot infringe on the liberty of the most licentious) and make a provision for the unfortunate females so seduced; that they may not be obliged to add to the villainy of the seducer—the misery of the prostitute. If three parts of the women in this great city are to be seduced, it does not follow that the prostitution of their persons is the inevitable consequence; is this our boasted love of the fair sex? is it in the performance of such actions as these we boast our lordly superiority? it should be considered, there is not a prostitute in this city, however wretched and abandoned, and now hateful to the eyes of man, but has been
been

DEDICATION.

been the purest virgin, the most amiable and brightest ornament we had to boast of. It is in vain to amend the marriage act a bit at a time—it is an idle chimera to pretend to promote matrimony either by reward or punishment, while prostitution is suffered to range in such a vast orb. Men will ever run into the arms of prostitutes, from whom they can at pleasure retire, and the domestic tranquility of the matrimonial life will only be made a last resource, when the faculties are weakened and debased, and the appetite vitiated and corrupted by depravity, as to render them but a sorry companion for a virtuous woman, whose generous love, and natural desires, they are by no means able to gratify; a woman might as well marry her sister, as a man who has debilitated himself by a ten years dissipation with the most abandoned prostitutes. It may be a laughing matter to some to see the numerous young girls,

DEDICATION.

girls, daughters of honest, laborious tradesmen, brought up in all the pride, vanity, and emptiness of education; in the external accomplishments of the person—without one solid requisite on which their own happiness, and that of the community, is so materially concerned, ever taught, or endeavoured to be inculcated. It is a painful sight to a lover of virtue and morality, to see the unbounded scope licentiousness takes in the debauching the manners and morals, and seducing the persons of the female part of the creation; and so many thousands of beautiful young girls who have descended from plain, simple, and honest parents, rolling about the town in gay and gaudy attire, but inwardly pining with rottenness, pain, and misery; and no account to be given, or even sought after, of who was the primary cause of so much wretchedness to themselves, and such an irreparable loss to the community. It is very odd
to

DEDICATION.

to me, that if half a dozen boys were instructed in the art of house-breaking—cutting throats—and robbing on the highway, they would on detection, be all sent to prison, and severely punished; and the wretch who brought them up in the destructive and diabolical practice, be made a sacrifice to public indignation. But if an old bawd, or pampered man of fashion, taking advantage of the idle, and dissipated way, in which six young virgins are brought up, should, by bribes or persuasion, seduce, and then abandon them to prostitution, that no punishment ensues; though the community (according to the greatness of your own reasoning) suffers as much in one case as the other. I am well convinced Nature herself is subject to what (by outward appearance) we are obliged to call imperfection; and indeed according to such reason, and extent of faculties as we possess, we should do a violence to that common

d

under-

DEDICATION.

understanding we have, to call it by any other name ; but whether Nature be perfect in herself, being a matter beyond human comprehension, we must confine ourselves to what we do know, and we at least know that man is not perfect, and he must be liable to disorders ; but I want to distinguish between an actual imperfection, and a corrupt error. If a despotic king chuses to destroy a hundred thousand of his subjects, in an idle, and ambitious war—in an unnatural project—it is a damned error—and ought not to be laid to Nature's charge ; as we well know the said despotic king would meet with a repulse in such a diabolical attempt, by the interposition of a British government, and would not be allowed to make so wide a breach in Nature's works. Our most excellent constitution (it is evident) has its imperfections, and you very philosophically compared it to an individual—subject to many irruptions ;
and

DEDICATION.

and let human care and wisdom exert itself in the amending and preserving the one or the other, they must, (nevertheless) be liable to convulsions; and it is from what we call imperfection, all the order and glory which stimulates us to noble deeds, and keep us in action, necessarily proceed. But where the failing (If I may so call it) has Nature for an advocate, our punishments are always very trivial, or none at all, but when the failing is beyond all doubt contrary to nature, we punish with severity, as in murder—taking what belongs to another, &c. &c. Now, Sir, to a man of your enlightened mind, does not the prostitution of a woman, to all the wretchedness humanity can sustain, come as strictly up to your idea of injustice, as murder? and is not murder, acting contrary to the evident intention of Nature, (if Nature can be supposed to have any design or intention, which I fancy will hardly be

DEDICATION.

denied;) and can we dare to say, with the fear of truth before our eyes, that prostitution is not exactly the same? I am sure, if I have dedicated to your care and attention, a needless and irre-mediabile grievance, you will instantly perceive it; but I most humbly conceive, debauching a harmless virgin, and then leaving her to misery and wretchedness, and the scorn (instead of pity and protection) of her hard-hearted and merciless friends and relations, is not a needless complaint; and that the seducers may be made to provide for the unfortunate, who chance to fall in their way. That here and there, a woman is inclinable to assist in the ruin of herself, is no plea for prostitution; as whatever tends to the impoverishment of a state, it is the duty of the legislature to put a stop to, or alleviate; suppose, for instance, I had an inclination to break open your house, would it do at the bar of the Old Bailey, to attempt to prove philosophically,

DEDICATION.

phically, that it was a natural impulse, and if you punished me, there would (notwithstanding) be found here and there a house-breaker; if laws cannot totally prevent, the fear of punishment will deter. As for the horror of parents, thwarting the natural inclination of their children, and driving them to desperation, I am certain, produces no small part of the evil of which I complain; but by some salutary law your wisdom is able to devise, this would also fall to the ground. It would be my greatest ambition, if in the course of a transitory state of temporal warfare and anxiety, I should propose any thing that might tend to the alleviation of the miseries of my fellow creatures. It is not, Sir, in a verbose, and voluminous production, we at all times receive the most useful hints; it is very often from a few sentences much instruction and improvement are conveyed, and if I was to say I had no vanity in addressing

DEDICATION.

this to you, I should be a canting hypocrite; vanity is the ruling passion of most men—it is one of the springs of life—the prime motive that stimulates us to great and glorious actions; and he must be lost to every sense of modesty, or in a state of philosophic stupor, who did not find his vanity fed, in the honor of dedicating a work of public utility, to the greatest patriot in the kingdom—and to the best of men; and I am well aware, the boundless extent of your great parts, will not stoop at so base a purpose, as to despise the good intention of a writer, because he is an obscure individual, and one who was never heard of before. That I am not worth a penny is no matter. I am not complaining of the want of money, and I have a more exalted opinion of your generosity than to suppose, you would serve me as a paltry lord did a worthy, but obscure writer, who dedicated a
work

DEDICATION.

work to his lordship, and though in the most submissive and respectful terms, yet, because his lordship had never heard of him before, he hunted him out of hole and corner with the greatest malevolence, and to cane him forsooth. I have mentioned this circumstance, Sir, as I have subscribed my name, not from motives of vanity, but a principle of good breeding; as I think it the highest rudeness in any man, to dedicate a pamphlet, or send a letter, (which is the same thing) to a gentleman, and put no name to it; it is also an injustice to himself, and an insult to the public; because if he has done any good (or intended any) he prevents the reward so justly due to his labours; and if, on the contrary, he has written a libellous, inflammatory, and paltry treatise, he evades (or endeavours to evade) the chastisement his insolence entitled him to receive, Therefore, Sir, with all
decent

DEDICATION.

decent obedience and humility to the public, and to you; and also with a thorough sensibility of the honor I have assumed to myself; I subscribe myself,

S I R,

Your most devoted,

And obedient humble Servant,

CHARLES HORNE.

INTRO-

INTRODUCTION.

I MAKE no doubt the reader has by this time, began to look about for a Latin quotation to embellish the book; but it would not be becoming in me, to adorn myself with Greek and Latin, which can answer no good end, more especially in a work of utility. But though Greek and Latin would be very improper in a pamphlet, and impertinent in the pamphleteer to take such liberties, yet, if I should arrive at duodecimo, and have my book gilt and bound, and an elegant full length portrait of myself, with strong outward delineaments of the inward greatness of my mind, then I am an author to all intents and purposes, and shall be entitled, without the imputation of vanity or ignorance,
to

INTRODUCTION.

to introduce myself in form, with twenty or thirty lines of the purest Latin, and from the best author extant, the more ancient the author, the better for my fame and reputation; as the success writers in general expect, is from the judicious selection of the Hebrew, Greek, or Latin motto; and though it is a million to a unit, I understand a word of it in English, yet that matters not, as it is placed there only for ornament. But if I should grow into octavo, the case is again altered; and I may be introduced by the elegant and harmonious Greek, and every now and then, I may mention some author, who lived so long since, and whose works are so very profound, that very few remember, or understand him, and this it seems I am entitled to do, with a particular sort of authorial cant and affectation,—sometimes beginning as if I had just waked, and at other times, as if I had forgot what it was I was going to say, and always address myself to the learned reader, and tell him with great gravity, how plainly he will perceive the parity of reasoning, between myself and the author quoted, notwithstanding the difference is such, as to give us the clearest idea we can have, of two
opposite

INTRODUCTION.

opposite extremes. This very villainous method, of writing from old books, which three parts of the world in the scribbling way, will ever have recourse to; is as much picking the pocket of the purchaser of the book, as if he was to stand at Snow-hill, and pick pockets in the usual form, without any of his learned cant. I do agree with Sir J—n L—d, that if all the books were burnt, we should know to a certainty who had sound sense, and who had not; and men of real genius would be treated with that respect they deserve. But mine is a useful, and not a learned book, and I request the readers attention to the following sheets, in which I have mutually considered the interest of us both; and the evils I have treated of are the miseries of the present time, and not those of the patriarchs who lived before the flood. It is a performance of labour, and where no mean advantages have been taken, either of the readers pocket or understanding. I have employed my pen in the cause of virtue and morality, and in no other will I ever use it; I leave sophists to the ornamental possession of their ærial dominions, and men of wit and learning to torture each other with useless disputation;
(and

INTRODUCTION.

(and I thus publicly inform all pedants and sophists, if they dare to presume on my useful province, or to attempt to pick the public's pockets with the publication of any old revived new books, that I have a rod in pickle, with which they may depend on being severely chastised.) I have mentioned once already, that I doubt not of the candour and impartiality of the gentlemen whose department it is to pronounce critically on the merits of the various productions with which the public are plagued; I only have to request, they will please to consider me as a writer on the side of public utility, and not as a learned man, or grammarian; such humble ideas I am possessed of, meet with equal companions, in such words as readily occur; and it is not my business to hunt for words, or to dignify a paltry idea with a lofty expression; for only, on the bare presumption, I had attempted the dangerous journey to the *cold* regions of the learned, I must, beyond all doubt, be placed in a conspicuous prospect of the most pointed ridicule, as I am sensible I am among the lowest order of writers; and if in my good and humble endeavours at the extermination of a giant evil, it
should

INTRODUCTION.

should be made to appear that the malady I have treated of, is a necessity proceeding from the construction of the human fabric, and that young beautiful virgins must be seduced, and men seducers, instead of men protectors, and women protected, I humbly request I may be considered as I ought, viz. as a weak, well meaning, but mistaken young man, but on a retrospective view, I am led to imagine, I shall only be despised and insulted by the base, abandoned, and infamous; whose very existence is made (by perversion) to depend on the miseries of life.—Beauty and innocence create an awe and reverence in the minds of good and virtuous men, more especially, when cloathed (as it most commonly is, till we despoil it,) with such splendid embellishments of terrible majesty! If I may be allowed to compare, the liberty given shall embolden me to say, that if I was a woman, I should be ten thousand times more tenacious of my chastity, than as a man, I am of my honesty and integrity; because, though chastity in women, and integrity in men, are the first of virtues; yet, a man does not absolutely depend on his integrity for a character, as he may
CHILD
e be

INTRODUCTION.

be a villain, and hypocrisy may hide it. Now a woman actually depends on her chastity, for she cannot pretend to have it, when she has not; besides, if modesty did not lose its blush, and the inward workings of disturbed repose, did not impress itself on the superficies, which, whoever has observed the countenances of decayed virtue, will readily admit that it does; yet our baseness is such, that we, after having stole a woman's honor, (by the sureties of dependence placed on ours,) go and tell every body of it, and with an air of triumph, calling women by the name of woodcock—snipe—partridge—&c.; and hunting them (as it were) by lawful authority, as we do these silly birds, and so abandoned are we grown, that to seduce a virgin, or leave a woman with an incumbrance she cannot support, would ensure us the thanks and applause of all the clubs and meetings in London. It is well for me, I belong to no club; I am sure, if I did, I should, on the publication of this defence of virgin honor, be immediately expelled, and used with all manner of opprobrious language. When the presumed violator tramples on the fair field of the all-hallowed and
divine

INTRODUCTION.

divine perfection ! of virgin innocence, he confounds in the awful ruin, an infinity of ties---connections---and dependencies, and makes a breach in nature that never can be healed. We should laugh at the childishness of some little school boys, who should assemble to hear a lecture delivered by one of their companions, about the necessity there was for keeping a fish pond still and quiet, if it was intended any fish should be caught, and every now and then, by way of enforcing his arguments, to throw in a stone ; if the reader and I were going by at the time, how we should puff ourselves up with pride, to reflect on our evident superiority of understanding over the little boys, who could act so unwittingly ; and perhaps the next hour, go to a large assembly of grave and reverend sophists, and a numerous auditory, and listen with profound attention to the lofty harangue of the worst of men, who, in a strain of the most refined logic, with all the whining uplifted cant of a moralist, and the pretended reasoning of the soundest philosopher, establishing in the minds of men, a reconciliation to contradictions, in infamy most horrible, and in folly, as much greater than
that

INTRODUCTION.

that of the little boy, as a community is larger than a single family; this vile sophist, with a countenance by nature more dreadful to behold, than all the horror the mind can be impressed withal, (when in the awful moment of separation of soul and body after a life ill spent,) of the shades of darkness, with the triumphant empire of fiends and devils; living in a state of adultery—making a trade of fornication—debauching the daughters of the worthiest men—and by the force of sophistry, persuading us to empty our pockets into his hat, to carry on the intrigue, you shall both see, and feel such a man doing more mischief than ten thousand of ordinary capacities; tell you in a strain of charming, persuasive, and irresistible eloquence, how impossible it is, we should ever be rich, prosperous! peaceable! and happy! while our wives and daughters are debauched, and virtue and innocence left to ruin and despair; he shall tell you, if the order of society is inverted in the least part, the whole community is disordered; he shall tell you, if all men were of his mind, there should be no orphans unprovided for—no virgin honor betrayed and violated—no poor man robbed

INTRODUCTION.

robbed of his property to enrich others—
and enable them to pursue the worst of
purposes—he shall embellish his theme
with the story of the boys at the pond,
and ask you with a smile, if you do not
plainly perceive the force of the applica-
tion—and yet you shall not, or will not,
see the absurdity of preserving the order
of society, by the intervention of so vile
a sophist, who was himself so materially
injuring and violating her most sacred pos-
sessions; but on the contrary, you shall
every where applaud the greatness of his
parts, the force—persuasion—and subli-
mity of so excellent a moral lecture, and
have it published and dispersed all over
the kingdom. O, fie upon us;—I can't
tell which is most dangerous to our
peace and happiness, a weak head, or
a corrupted heart, but this, I know, a
sound head, and a depraved heart, with
full power and authority, must in time
reduce us to a state of perdition itself.
It always was a rule with me, never
to admit morality (individually) as a sci-
ence, to be of any service to the peo-
ple; because it is generally preached by
shrivelled, lean, half-starved, lustful goats,
f and

INTRODUCTION.

and rich old dotards, whose actions are most horrible; and when we see practice so ill agree with speculation, we never receive any benefit,—when I was a boy, I left my church, because the parson's doctrine was one thing, and his life another; and I did not think he believed what he said to be true, as he acted diametrically opposite; and so as a boy, I had no certainty I could proceed by, as I did not know which to follow, the practice—or speculation—and I will leave the reader to judge, if it was not a great piece of shrewdness in a child; besides, I know by experience, the worst of men preach the best morality. If prince Lucifer was to take his abode among us, he would affect our ruin by the preaching of morality—give me—“a soul where laws, both human and divine,” “in practice more than speculation shine.”—I have not directed my pen to the folly, failing, or calamity of any individual, I have spoke of nothing that does not weigh down the shoulders of at least ten thousand people. It is the public to whom I have bowed my head with a reverential awe. It is the public, by whose generosity I am protected, and whose servant I began to be, the
moment

INTRODUCTION.

moment I took pen in hand, and before whose tribunal I stand; and not the partial discrimination of any man, or set of men whatever: If I have made a coat, and embroidered it with the vice and infamy of a depraved heart, let him who finds it fits him exactly, put it on, that all the world may see what a villain he is.

ON

INTRODUCTION

moment I took pen in hand and before
writing this small treatise, I found the
will to originate of my own mind
and whatever I had to say was
expressed in words and many
of a depraved and wicked
his own country, and of the
world was to be a blessing.

ON THE
MISERIES
OF
PROSTITUTION.

THE vast number of unfortunate women (and even children) with which this great city abounds, and is daily and nightly infested, to the corruption of the morals of youth, the prejudice of the constitutions of (I may say) the greatest part of the community; (not to mention it as the primary cause of that fatal departure from the duties of the marriage-bed, a departure from which, blends into one general mass of confusion all the links, the strong links which bind families together, and strikes at the very order of society and civilization,) demands (I think) the serious consideration of the legislature to put a stop to. It is an evil which is depicted in every corner of the streets,
B and

2 ON THE MISERIES

and almost every house—"with variety of wretchedness;" beauty despoiled—innocence betrayed—and the peace and tranquillity of the community thrown into the greatest disorder. This is undoubtedly the best time to bring so important a matter forth, when at the head of the commons, presides a man who is as well acquainted with the lot of humanity, and of human nature, as any man in the kingdom; who, by his great liberality displayed in the marriage act and divorce bill, shews himself the fittest man for this business. I have heard-say, that *Prostitution* ("being deemed impossible to be put a stop to") is to be heavily taxed; if it could be really proved that it is impossible to put a stop to the cruel ravages it makes upon the peace and health of society, I should think that the best method to curb the unbounded licence it takes; if I thought it actually proceeded from an inevitable necessity, produced by the most powerful, and (at the same time) universal law of nature, I am sure, instead of declaiming against it, I should become an advocate for it; as I should be deemed a madman to attempt to improve the happiness of society, by perverting the order of nature, and in one of her most solemn injunctions; but this is not
the

OF PROSTITUTION. 3

the case: I readily admit hunger and lust to be the two most powerful laws of nature, and cannot be controuled but by the death of the subject. But my method of putting a stop to *Prostitution* should in no wise prevent God's creatures from gratifying their natural desires, which ought by no means to be limited by any human laws whatever, except, such salutary laws, joining with nature her—grand purpose—tending not to controul, but promote her design; and it is very evident, as such promiscuous intercourse puts a stop to propagation, it strikes at the very root of a *positive command*—viz.—Increase and multiply therefore, *Prostitution* is contrary to nature, and ought by no means to be licenced. If society was to be upheld by laws contrary to nature, I admit that licence would be necessary; but as laws are made as nearly corresponsive to nature's dictates as possible human wisdom can suggest, so it is no infringement on natural liberty to oblige the subject to abide by them; as all wise legislators by considering the interests of society, make it their study never to depart from nature; her laws being invincible, infallible, unalterable, and universal; formed in the constitution of our frame, our very existence de-

4 ON THE MISERIES.

pendent thereon. All created beings on this earth, and in the whole universe, are subject to hunger—lust—sleep—rest—exercise—therefore universal principles; but *Prostitution* is founded on depravity, not on lust, which is a law of nature, and therefore its gratification cannot be called depravity, as no law of nature without an offence to God who made them, can be called depravity, for the meaning of the word depravity, is departing from the laws of nature; for *Prostitution* never thrives so much any where as in polished and civilized states, a proof that it is a work of art, and not of nature. Women never were so common to all as to pervert the intention of nature—viz.—to stop propagation—till *Prostitution* took its diabolical and unnatural range. To say that our natural desires cannot be gratified, but by degenerating into a *Prostitution* of the person, would be as absurd, as to say, it was impossible for a man to get victuals and drink, unless he stole it; we know he may get it by working for it, which work, is more conducive to his health, strength, and vigour; and is a universal law of nature—exercise—therefore, for the gratification of those strong natural desires, God has been pleased to graft in us, matrimony is pointed out, which

OF PROSTITUTION. 5

which is also a law of nature; and not to be departed from but by doing a violence to nature. But our marriage laws are confined, limited, and very unnatural; instead of the human race being obliged to wait till a certain age before their conjunction, they should be allowed to join together as soon as their natural desires prompt them thereto, but in this (particularly) we are most impiously sophisticated; in some constitutions nature is quiescent till eighteen, twenty-one, &c. and sometimes very cold and phlegmatic through life, but never without any desires whatever; in other constitutions nature is more forward, and very often to a violence as strong as death, the controuling of which would be just as reasonable as to attempt to make trees grow with their roots upwards; though this has never been enforced by act of parliament, it is not more ridiculous. It is custom sanctifies every thing, and you shall see an old woman, aye, a very good sort of a woman, managing herself and family in the most ridiculous, absurd, and blundering method that can be devised; all proceeding in the broad road to destruction, and if you should attempt, ever so modestly, to set her in the right way, she will tell you she does as her mother and all the family have done,

6 ON THE MISERIES

since the days of Adam; so that the old woman does not pretend she is not in the wrong, she only produces an old standing custom to justify her. Suppose the legislature should in their wisdom (foreseeing that it will be a very hot summer) cause an act to be made to provide the ladies with wind in the sultry weather, to prevent the inconvenience of carrying fans in their hands; and suppose the king was to go in great pomp to give the royal assent, you would laugh at first, not because the thing was so very ridiculous in itself, but because it was *new*; but you would soon recover your former gravity, cease to despise it as ridiculous, and leave the fan at home of a hot day, as naturally as your muff or your cardinal. But to proceed on my subject. The early age I hinted at, and which daily experience furnishes us with, is twelve, thirteen, fourteen, fifteen and sixteen; this last age seems, in all constitutions to be nature's grand standard. You would think it very ridiculous, insomuch, you would laugh heartily, to see a fine young girl of only thirteen, going to be married to a vigorous young man of eighteen, but to see the girl upon the town wallowing in the misery of *Prostitution*, you would think perfectly natural, and the young man go-
ing

OF PROSTITUTION. 7

ing to the gallows, betrayed by her, instead of married to her; she betrays him in her turn, as in a defect of our laws he was made capable of betraying her. Now their going to be married, was undoubtedly fulfilling the law of God stamped on the hearts of his creatures, and her becoming a *Prostitute*, and he to the gallows, was the inevitable consequence of acting contrary thereto. I wish to be particular in explaining my meaning of this national evil. I do it out of no vanity or ostentation; out of no petulancy of temper—but for a love I have for the happiness of my fellow creatures; and, as I have endeavoured to prove the gratification of our desires to be universal laws of nature, and that *Prostitution* is contrary thereto, and ought not to be licenced or taxed as necessitous, and can very easily (by the wisdom of the legislature) be put a total stop to, by salutary laws for the encouragement of matrimony, which would of course produce industry, and make society rich, happy, and numerous, strong and terrible to their enemies, which we certainly are not at present—war with our friends—base inglorious peace—national debt enormous—riches confined to a few—a loan dreadfully beyond the example of former

8 ON THE MISERIES

former times—are not these proofs of our weakness? That all our miseries proceed from a perversion of nature's laws, I may be bold to say, at least all our real evils; as those natural or physical evils eternally working upon us, and produced by the system itself, in which we are produced, and by which we are often acted upon; I don't call evils as working to some principal good. But that the gratification of a natural, warm, ardent, and uncontrollable desire, should be attended with ignominy, shame, and eternal misery; must be produced (no doubt) by acting contrary to the intension of nature. It is made death by the law to commit a rape, murder, felony, &c.; but to reduce the only daughter of a venerable parent to a perpetual state of living misery, shame and horror; and that by a worse crime than force—viz.—*Seduction*—has really annexed to it no punishment at all, unless the injured parents, provoked to desperation by the wretchedness of their child, and the shame and ignominy brought on their name and memory, should urge them to seek for that redress, which the weakness of our government has made no provision for, considering it as unavoidable, or in fact as no evil at all. The great man I hinted

OF PROSTITUTION. 9

hinted at in the foregoing part, it is almost needless to say, is "Mr. Fox," and I wonder much, that truly great man, whose universal knowledge is capable of effecting any good purpose whatever, can sit in the British senate, and employ his bright and magnificent talents about trifles, not worth the notice of a great man, and of no real service to the community, while such an evil as this, a national evil too, big with the most alarming, crying, and pitiable consequences, is left entirely unnoticed. When we have in view any great affair, as this certainly is, we always look up to this great man for its completion. Dr. Madan's *Thelypthora* comes the nearest to my idea, of what is requisite to put a stop to female seduction, and if there had not been some powerful confederacy raised against it, some interested men employed to cry it down, I think it would have done a great deal of good. But the reviews without any mercy, dissected the only exceptionable parts a bit at a time, and mangled each piece with the most critical severity. The Dr. was placed in the most ridiculous point of view, not only in those productions, but also, in all the picture shops, and in the most scandalous and obscene manner. And the surgeons paid
handsomely

10 ON THE MISERIES

handsomely to have it blasted, and with it the reputation of the writer, for by striking at the very root of the evil, it necessarily put a stop to a cruel and unnatural disorder, by which it is well known the gentlemen of the faculty entirely subsist; for the disorders produced in the human frame through the intervention of nature, are few, simple, and physically good; therefore if it was not for the assistance of that unnatural disorder (I call it unnatural, as the cause which produces it is doubtless so, viz.---*Prostitution*---because as I before hinted, it stops propagation,) the faculty must all starve, or have recourse to some useful and honest employ for a livelihood, and not live upon the depravity of the human race. The other description of men who abused the Dr. and his books, with a more serious and pointed malevolence, were the C—y, who saw plainly if the Dr's. books was established by parliament as a law, it would diminish their dues, by taking off the expensive ceremony attending matrimony, all marriages (by his doctrine) were to be attested by a justice of peace; and the clergy and surgeons acting according to the interested motives from which mankind cannot depart; and seeing that in the promotion

OF PROSTITUTION. II

motion of general good, they would have been private sufferers, were entitled to give the alarm; as the book was so candidly and learnedly written, that to enlightened and unprejudiced minds it was likely to recommend itself; and there was a danger of its coming under parliamentary consideration, in which case, the inevitable destruction of the faculty, and the diminution of the exorbitant profits of the C——y was manifest. I wonder how Dr. Madan could expect a book to be encouraged, so replete with virtue and morality. and so contrary to the good old cause: I would, (as well as the very learned Dr.) wish to increase marriages, but would by all means have the ceremony read by the clergy, and they paid the full price, and as I really believe they don't get any thing by *Prostitution*, at least I don't know that they do, and as I want every woman, instead of being upon the town, to be honestly and industriously married and employed, to the good of community, and her own eternal welfare, it would of course put money into the C——y's pockets, and by increasing their revenue, and keeping us good and pious souls in the dark, they would in their turn give all the encouragement in their power, and the whole of them would be on our
side.

12 THE MISERIES OF

side. As for the surgeons, I don't think they have it in their power to prevent any law being established for the public good. The lawyers and the C — y are allowed by all sensible men to be a prey upon the vitals of the constitution,---feeding luxuriously upon the strength of the country,---breeding riots about trifling matters, under the pretence the church is in danger, or that the law of the land is violated; and as we know they contribute nothing to the general good, they are therefore dead weights to society. Men of sense know this, and the time is not far off when fools shall also be acquainted with it, and fanatics guided by the light of common sense and sound reason, cease to be *humbugged* * by either. Should not therefore the gentlemen of the faculty be also voted useless and burthensome, if it can be proved their occupation is derived from the fruits of an unnatural crime, as *Prostitution* undoubtedly is; and the promiscuous intercourse of any animal in the creation tending to stop the propagation

* I hope to be pardoned for using the word *humbugged*, when I tell the reader it is a favourite word of mine.

OF PROSTITUTION. 13

of that species, is contrary to every purpose of nature, and is as much an unnatural crime as sodomy. Now this unnatural connection produces a cruel, loathsome, and rotten disorder, which three parts of the community are never free from, the curing of which is what the faculty subsist on: they therefore live by the gains produced from the misery, depravity, and perversion of the laws of nature; universal laws—the solemn injunction of the great author of our being. I compare the necessity there is for surgeons, to the necessity there is for Sir J——s L———r having five hundred men to pull down a huge mountain of dirt, because forsooth, Sir J——s having nothing of utility to do, does, out of a humane regard for the distresses of mankind, employ five hundred idle fellows to block up his country house with mud on all sides, so that he can't get in, then sets them to pull it down again. If the necessity of the existence of that dreadful disorder can be proved, I should scarce be so mad as to doubt the necessity there is for curing it, as it is the most cruel of disorders; but it is a disorder our forefathers were unacquainted with, and yet they had women in common, nay, *Prostitution* was so vile a sin, and so despised,

C

14 ON THE MISERIES

ed, that though there was but one in a whole kingdom, she was eaten by the dogs. I do not pretend we are more abandoned now, than formerly; but this, I say, whoredom is our great national crime, calamity, and pestilence at present; and that it is not like other crimes, the necessity of its existence cannot be proved—it is a wilful, corrupt, and perverse inclination to do the thing that's wrong, without any satisfaction or gratification whatever; it is not a lustful desire—it is a covetous desire—a lazy desire—a desire to live without any labour of body or mind, let the consequence be what it will. If there was but an emaciated ragged man in every street, it would be cried up for a national grievance, and a law purposely formed for the prevention thereof, but because the calamities I speak of are not, for motives of shame and pride, nakedly ushered forth to the world; because every horrid disorder (unless you go to the hospitals) is not publicly exposed to every eye. Because my calamity is dressed in fine cloaths, and flaunts it about the town with an air of triumph, the legislature is not disposed to consider it as any evil at all; it is not to say, there are thirty thousand *Prostitutes* in this city only; I declare if I thought that
number,

OF PROSTITUTION. 15

number, great as it is, was all that felt the misery, I should not interrupt debauchery in its career, but be complaisant enough to agree with the philosophers, who contend for the necessity of evils ; nature, as they say, wisely working to that end, for some universal good. If, I say, the miserable amounted only to thirty thousand ; I should, out of respect to the viscious inclination of a stupid and depraved people, refrain mentioning a word about agreeing with the philosophers, that out of four million of souls, a less number could not possibly be distressed. But when I consider how many men, women, and children are ruined, or rendered useless by this formidable body, not less (as I say) than three parts of the whole, then I am sure it cannot be nature's wisdom acting in that case for the general good, as nature would not destroy three parts to preserve a fourth. There has at all times been national follies ; but national evils of such magnitude as sodomy, seduction, and murder, being out of nature's method of acting, ought not to be winked at, out of an affected complaisance to the frailties of nature, frailties of nature is an absurd term, it is we that are perverse, and not nature that is frail. However, a national

16 ON THE MISERIES

evil that tends to the extirpation of a great part of the species, and the diseases of the rest is not a trifling matter. This country is neither well cultivated nor well peopled; a very great part of this little island is entirely adapted for sport and recreation; you may walk twenty miles at a time over a course or common set apart for the purposes of horse racing, or some such matter. You may walk for fifty miles in the harvest time, and not, out of every twenty of acres of corn or pasture actually getting in, collect twenty men; and now the war is at an end, a hundred thousand people (indeed the only real dignified part of the creation belonging to our kingdom) are out of employ, or can you employ them on account of this evil? The inhabitants are very few; and they are (the greatest part of them) very rich, and will not employ any body except for the purposes of luxury. It is not the trade of cities and towns, these haberdashers of small wares, only promote the evil of which I complain. If we would be rich, we must be industrious; if we would be industrious, we must dig into the bowels of the earth, cultivate the land, sow and fertilize the plains; and sell and traffick with the produce for other commodities
with

OF PROSTITUTION. 17

with our neighbours. The honest and industrious man who is sowing the field with corn, is actually more employed for the public good, than all the haberdashers, cutlers, and mercers in Cheapside; nay, these are working the destruction of each other. Every *Prostitute* in the course of her short, and miserable existence, (for they all come to misery, from the refined, polished, and well educated beauty of rank and dignity; to the low, trifling, vain, and gaudy *Perdita*;) ruins at least ten men, and those few who perchance live to an old age, turn bawds, and from the great experience they have had in infamy, are enabled to find out, and work effectually on the weakness and unsuspecting innocence of the young and beautiful part of their own sex; and here they are sure to succeed, for if a man makes an attempt of this sort, he appears in his real character—as a betrayer—carrying with him the implements of destruction—therefore to him they are on their guard;—but their own sex, appearing clothed in the innocence of lambs, and treated and cherished as friends, have it in their power to corrupt even saints. It is impossible to estimate how many virgins an old bawd can ruin and destroy; it must be almost

18 ON THE MISERIES

infinite,---infinite at least to human calculation, and added to this, there is no care taken of the education of the female part of the creation, which is the most amiable part of the creation, at least should be considered so by all men of virtue. The education of females (at present) consists chiefly in the embellishment of their persons, and what adds thereto, such as what we understand by the words gracefulness---ease---taste---elegance---but these arbitrary things being confined to the notions of the country, may be, as they really are, only names for so many vices and immoralities, which, when added up make---seduction---*Prostitution*---and all its dreadful concomitants. The embellishment of beauty, like “gilding refined gold”, or “painting the lilly”, is but wasting time and labour; while the solid and permanent precepts of morality---virtue---true religion---piety---are utterly neglected, unless the sweet creatures would instruct themselves in those paths; for I am sure their parents will not take the pains; so that a modest, virtuous, and sober woman is almost adventitious, left to become so without any direction to that end; they are also brought up without any gradation, instead of gradation, it is a step upwards
all

OF PROSTITUTION. 19

all the way, till ruin puts an end to the unnatural pursuit.

Young women of beauty, and (indeed) of no beauty, assisted with accomplishments, always look above any reasonable state of equality; they estimate their beauty at no small or contemptible fortune. A man must have five hundred per year, to be equal in fortune to a pretty girl, who possesses nothing but her person, this is the female calculation—this is what they are taught never to depart from by their credulous mothers—and where one succeeds in this false method of calculating, more than a thousand are ruined; for in this case it is but to know their demands, and old bawds are ever ready to procure them their price. By this means the town being supplied and infested, young men instead of becoming ornaments to society, fly into the arms of disease and infamy, and become the canker worms of the community—the drones and dead weights to the nation, and many an honest, industrious, and sober woman, is mortified and insulted by seeing her husband in the arms of a *Prostitute*, and the numerous brothels about the town are so many seminaries of corruption for many of

20 ON THE MISERIES

the wives and daughters of tradesmen, But these are secret evils, to the feelings excruciating, though to the outward eye invisible; and like the canker at the heart, gnaw and prey imperceptibly upon the peace and tranquility of society, confounding all its dearest, nearest, and strongest ties of natural affection; but what must we think of those monsters in iniquity---mothers who openly and advisedly encourage the dear pledges of their love to depart from the paths of virtue, peace, and happiness; and to become *Prostitutes* for hire; and yet I know an old woman who sold her daughter to the son of an eminent physician for five hundred pounds; this was not above two years ago, and the girl is now a monster of iniquity, and from a shining ornament to society, has become one of the most infamous, hardened, and abandoned wretches that nightly infect our streets. Five hundred pounds is a great sum, but the largeness of the sum does not signify, if it is the wages of sin, for an idea of extravagance is enlarged according to the sum; we need but look to the first order of society for a proof of this, and there we shall find though the price of virtue was at the enormous sum of thirty thousand pound, and

OF PROSTITUTION. 21

and a perpetual maintenance beside, the person, nevertheless, became equally an object of pity, misery, and poverty, with the lowest order of the sisterhood ; for these unfortunate women are still in being, and are living instances of the truth of what I assert ; and I should not mention this circumstance, only to shew, that in prostitution, there is no such state as fortunate—happy—or prosperous. If there was one instance of a rich, retired, happy *Prostitute*, it would overthrow in a great measure the sum of my complaint, because the whole might be equally so ; and if people wallowing in infamy and wretchedness, could nevertheless be happy, without disturbing the order of society, I should be satisfied ; as it is the peace and happiness of society for which I contend. But as this paradox cannot be, any more than the superstructure could be raised by undermining the foundation, so the grievance actually is, as I have described it to be. It is a national grievance, and calls loudly for redress, and nothing but legislative interference can put a stop to it---it is a giant evil---and must have a giant's arm to crush it---it is not the national debt ; it is not war that will ruin us ; it is depravity---debauchery---

22 ON THE MISERIES

debauchery----idleness----a contempt for virtue and morality. It is a fatal example at the head that will ruin and infect the whole community. Our coaches---chariots---horses---fine houses---grand shops---filled with gauzes and rich cloaths, are but so many messengers of our poverty; this is what Sydney called the face of the constitution. The malady of which I speak, is the heart of the constitution, what matters the puiſne philosophers, and their trifling collections, when we are beset on all sides by our enemies, will it do to send them forth to battle---will the trinkets with which they abound even bribe the enemy---will the philosophers terrify them with disputation---can their arm strike---or their head direct---no, it is a strong masculine virtue, not the production of idleness and supineness, but the fruits of industry; heaven defend us from any more philosophers! I am afraid this supine passivity of philosophy will be the ruin of us; cobblers laying aside the awl, and taking up the quill, tell you with great gravity that they are philosophers; notwithstanding they are half starved by the quill, yet pride gets the better of hunger, and they give up the useful employ of mending shoes, to a useless disquisition on
the

OF PROSTITUTION. 23

the essence of the lapstone. A nation of fine gentlemen---an army of cobblers in literature to fright the enemy. After all the evils I have enumerated, it would seem superfluous to say any more, to stir up the cause sufficiently, to rouse the legislature to interpose, but as a man of common capacity, may have things come within his knowledge which may not have happened in the course of a great man's life, or from the greatness of his studies and pursuits never have been thought worthy his notice, so I shall proceed in my account of the real evils produced by prostitution, and I hope to trace them from their very source. It would ill become me to dictate to so august an assembly, how, and in what manner the law is to be framed for the prevention of prostitution; it is sufficient if I endeavour to find out the causes that produce it, and the evils attending it; that a law will be shortly framed, for the preservation of so numerous a part of the human race, (acting contrary to every purpose of nature, to the increase of idleness and decrease of national strength) I have no doubt remaining. All I hope is, that whoever brings this matter forth, will not think of saying or doing, any thing that will in the least

24 THE MISERIES OF

least encroach upon the ease, indolence, and opulence of the clergy; such a man would be (in my opinion) a concealed enemy to the cause. As I am sensible it is impossible to do any thing for the public good, that in the least disturbs their tranquility, or diminishes their revenue one farthing. It should be considered the ecclesiastical power is greater than the civil, the civil authority is but upon sufferance granted to the spiritual.

If Dr. Ma—n, instead of so many Greek and Latin quotations to strengthen his doctrine, and shew his learning, had struck at the root of debauchery, without abusing the clergy and diminishing their rents, in the promulgation of his most excellent book, I have not the least doubt but it would have succeeded; but to satisfy a vein of humour and satire, which could answer no good end whatever; the whole affair was scandalously neglected, and abused, and the great good so eagerly wished for by all good and moral men, thereby entirely lost. If, instead of this vein of humour and severity against the clergy, and from a brother clergyman too, the Dr. had treated them with that respect, decency and moderation I have done,
the

OF PROSTITUTION. 25

the public would have been benefited, and mankind by this time would have begun to feel the good effects of a sober life, and a good state of health; for I insist upon it, the doctrine laid down in those three volumes struck at the root of prostitution; and except its being contrary to the interest of the good old cause, which it certainly was, would have answered every end. It was (if that can be alledged against it) too verbose, and voluminous, and by too much persuasion when we are already convinced, the mind begins to lose its ardour in the cause, and ceases to be impressed with a conviction of the force of what was advanced. But what hurt the reputation of that book was, its numerous, and unconscionably frequent references to the bible, there were nearly the whole of the first five books of Moses, what in the name of goodness had Moses to do with the good of society at present? More that a third part of the Dr's. books were notes from Greek and Hebrew writers, from the first century down to Dr. Whitfield; if a writer was to give no other proof of futility except his quotations, that alone would be sufficient to stamp him a vain, idle, and unessential scribler,

D

because

26 ON THE MISERIES

because in that case it would be the author quoted from whom we should receive instruction. Now out of these three stupendous volumes in octavo, there was not as much of the Dr's. own actual performance as is contained in this small pamphlet. But it is a meanness, even in a little writer, to be perpetually borrowing and quoting from books, which every man has in his library, and is fresh in every one's memory, and then, because out of every thousand lines, nine hundred and ninety-nine of them can't be proved to be stolen, he has the effrontery to put some new name at the front of it, and call it his own performance. But of all borrowing, texts out of the Bible are undoubtedly the most reprehensible, and never will persuade; because they are supposed to have a hidden meaning, and one text is seemingly contradictory to another, and your adversary, if you are important enough to have one, will always be able to give you a poke---er for every shove---el---whether it be a controversial dispute, or a plain matter of fact, St. Paul will always be too much for St. Matthew, and St. Matthew will be always too much for St. Paul. Now the next objection against
the

OF PROSTITUTION. 27

the Dr's. book was, because the Dr. was the author of it. And the third objection was, its being in three large volumes, each as big as a Stilton cheese, and the price, the enormous sum of fifteen shillings. I shall therefore avoid these egregious Pairrillities, and defy malevolence itself to prove I have said any thing but what belongs to my subject. I shall point out as briefly as possible, the necessity for putting a stop to that universal prostitution which at present pervades. Privileged (as it were) open and avowed whoredom---with houses in every corner for its entertainment. If it is suffered to continue, prostitutes will be become so numerous, that they may by their superiority of numbers, rise up and destroy all the modest women in the nation. Matrimony is an ecclesiastical law, and comes more properly within the authority of the church, than the laity; so I would have all marriages celebrated with the usual pomp and ceremony; but not as Dr. Ma---n unwittingly attempted, by justices of the peace, but by the ministers of the Gospel, for whom I have the utmost reverence and respect, and would by no means infringe in the least upon the rents

28 ON THE MISERIES

of the church, as established by Moses to the tribe of Levi; and any seeming strain of panegyric my great regard for the church should imperceptibly lead me to; I hope the clergy will in no wise consider an impertinent or servile adulation. For though Dr. Ma---n (probably from being a clergyman and a brother) was actuated by some other motives than public good, yet I by no means would wish to degenerate into the opposite extreme, and be guilty of flattery.

The marriage act I am apt to think the greatest cause of prostitution, and the greatest tyranny that could be imposed on nature's children. Nature may be improved, and even moderated, if too fanciful, but nature is not to be restrained; it is impossible to fix a time when the fair sex arrive at a state of puberty, as few constitutions would tally therewith, and lust is in some cases more powerful than hunger; it is like hunger---a corporal want---and to restrain it beyond the time that nature requires, must be subject to many very great evils---violent disorders---more cruel than death---the actual surrendry of the person to an unlawful embrace, which from a weakness

OF PROSTITUTION. 29

ness in the laws,---a villainy in mankind, or a folly in virgins believing idle tales, and losing their honour by trusting to ours; always ends in prostitution, which is the evil I ardently wish to prevent. Seduction is the foundation of prostitution, but would not always tend to that diabolical evil, if men were good; women wise; or laws salutary.

Now as men are not good, or women wise, laws should be made salutary, and oblige men to act according to the laws of God and nature. That girls should be married as soon as their passions called them forth, and roused them to action, is most certain; but to say what time is too soon, is to talk worse than an old woman or a bedlamite; it is talking idly, wickedly, and blasphemously; it is calling nature a fool for stimulating us to actions that are improper; and yet, as I before observed, there is scarce a time of life, you think the sweet creatures too young to be prostituted, I am sure every child in understanding will see the horror of this contradiction. But legislators are not to make laws to bind nature in fetters; to oppose nature, is to oppose God; when

30 ON THE MISERIES

I say nature, I mean the active principle, I mean God himself; though, why should I mention this, when I am sure no reader will be so stupid as to imagine I can mean any thing else. But it is impossible for the enlightened Mr. Fox himself, to establish by one law, the criterion of all constitutions. Mr. Fox, no doubt, was well informed of nature's laws and how uncontrollable they are, as well as he is versed in logic, oratory, and other rules of art. But he had an obstinate crew to cope withal, and besides, he was out of the ministry, and a parcel of lawyers at the head of affairs, whose heads as always is the case with lawyers, were filled intirely with sophisms; and knew no more of human nature than Sir Jeffrey Dunstan, or L---d As---n. Every discerning man who has watched the footsteps of the lawyers, when any matter in which the natural, universal, and unalterable rights and privileges of human nature (graven on the hearts of men for their unerring guide) has come from the other house, how ardently they and all their crew have opposed it, not by the force of argument, but by the force of sophistry. Thus, when Mr. Fox sent the marriage act to the upper house,

OF PROSTITUTION. 31

house, though it was really very limited, the former tyranny still lurking about the complexion of the bill. Yet these men, opposed it with all imaginable rancour, malevolence, and ignorance. Rancour and malevolence against its great author, and ignorance of human nature; which after all refined sophisms, is the plain and simple fountain of knowledge to which the honest clown, and brainless philosopher must equally apply. The marriage act as it now stands, is still a great piece of tyranny, it is, as I said, and as all judges of human nature, well know, impossible to set bounds to nature; she can only be governed by her own laws. I have no notion of giving up one absurdity for another, I had rather abide by the old one, if in giving up an absurdity, I have not in its room a manifest advantage, all the sophistry of ——— shall never make me change my position. Whether nature is to be confined to tyrannical laws made by her degenerate sons contrary to her benign purpose, from twelve, thirteen, and fourteen, (for there are more than a thousand girls of those early ages upon the town) till twenty-one or eighteen years of age, in either case the subject is
sure

32 ON THE MISERIES

sure to come to destruction, before the time proposed by act of parliament for its liberty ; so as nature's purpose is thwarted, and the subject prostituted before either the age of eighteen or twenty-one. I, as a reasonable creature, can have no objection whether the time of marriage shall be eighteen or twenty-one ; nature most commonly revolts at the idea of either ; and then if the virgin is forced up to live in stale virginity, because she must not be married contrary to act of parliament, then you call it by the sacred name of virtue---'tis most horrible ! that acting contrary to God and nature, should be called virtue !---this is throwing a bold defiance to the Creator. How ridiculous to limit the age in which the female is ripe for matrimony to eighteen, when she is thought very fit for prostitution any age after twelve, and termed a tit bit. If she is fit to be hackneyed about, insulted, and prostituted promiscuously by all comers, why, in the name of goodness should she be excluded the lawful, the natural embraces of one, and into whose arms she might shelter herself, and find protection from vice and infamy, and become an ornament to human nature ; no, that is not
to

OF PROSTITUTION. 33

to be the case, she is deemed too young to do good, and only old enough for shame and infamy.

I am sure the female part of the creation stand in most need of protection, and it is most certain they receive least; they are sedulously instructed in trifling matters, and kept entirely uninformed of any thing important, and necessary for their well being; they are instructed in drefs---shew---intrigues---ogling---dancing----and frequenting all public places----taught to believe themselves formed entirely for pleasure---to believe themselves goddesses, and sit down to be worshipped accordingly; and those early parts of life in which nature is forming the foundation of futurity, when virtue, morality, and industry should be inculcated to render them fit for that state of life in which they are hereafter to be placed, instead of that, they are flattered out of their understanding by the men, whose arts of seduction could have no foundation to build upon if girls were taught their real interest. But how can we expect a wise child, when we consider its instruction is given by a foolish parent, and if I am casually led into the
the

34 ON THE MISERIES

the society of half a dozen beauties, brought up in false notions of life---devoted to dress---shew and vanity; and though the children of midling, plain, and homely people, whose expectations according to the humble state of life in which they are placed, cannot, or in reason ought not, to be very extensive; and yet the whole of them seeking for husbands of fortune, if not of title and dignity; to enable them to roll in ease and luxury---to continue in that course of pleasure and dissipation they have been brought up in---and laughing and despising every one's pretensions, whose circumstances are only equal to their own; when I see these things, when I see nature about to be perverted in this manner, I am not so weak as to blame the girls for such false and ruinous proceedings, I immediately turn my eyes to the parents, who, I find to be low, ignorant, and illiterate people, and from whose precepts the children are entirely instructed; of course I could not expect it should be otherwise. People bringing up their children after this fashion, might as well proceed one step farther, and write over the door, "half a dozen beautiful young ladies to lett---none but

OF PROSTITUTION. 35

but men of fashion and fortune need apply----for further particulars enquire within." Now, where children are thus fatally instructed, an old bawd is absolutely unnecessary, the mother to all intents and purposes, performing that office herself. I am apt to conceive no one will doubt that an oilman (I mean no offence to oilmen, they may be very honest good kind of men) with six daughters cannot possibly succeed in his attempts to have them all wedded to men of independence, and yet, this is the determined resolution of many an honest, plain, and simple cheese-monger, and corn-factor, as well as oilman; where are the numerous men of fashion and fortune to come from? and yet in most families all others are excluded; and here a two-fold debauchery proceeds, as plain, honest, industrious men, who can really maintain a wife in a manner that she ought, are driven out of all companies where exact equality entitles them to expect admittance, and fly into the arms of prostitutes; as all nature's children, if not perverted from her rules, necessarily seek to live and act according to her salutary laws, but if thwarted in their intentions what are they to have recourse to, why
will

36 THE MISERIES OF

will the legislature wink at all this?---why will they look on, and see their fairest subjects running into ruin and destruction, when a law might with a very little wisdom, some good will and attention, be so soon established, to put an entire stop to prostitution; that bane to the peace of society---that depopulating evil---why will parents be so blind to their real interests, as to bring up their children in vain and idle frippery---adapting them for nothing but the ball-room and pleasure garden---giving them the polite and elegant accomplishments of people of the first fashion, without any one substantial requisite to keep up this tawdry dignity; why will they encourage the arts and seducing wiles made use of (in consequence of this fatal foundation) by men of fashion and fortune, who, doubtless will not one time in a thousand, enter into the matrimonial state for beauty only, (and come entirely to betray in consequence of the bait held forth) why will they encourage their daughters to become harlots and mistresses to great men, when they might live in peace, quiet, and tranquility in the arms of honest industry---is this enobling their family?---if one out of the six daughters I speak of should

OF PROSTITUTION. 37

should perchance succeed, that success is sure to be the foundation of the ruin of the other five, and I may venture to say, that out of every ten families who have six daughters each, throughout this metropolis, not a less number than twenty become unfortunately led into a supine and insipid state of virginity for ever, or else (and I cannot tell which is most destructive to society) unfortunately seduced, and by those very arts made use of to ennoble themselves and families, and bury the name of oilman in oblivion; and establish honor, title, and dignity upon its ruins. Now on the other hand, the careful, prudent, and good mother, by instructing her children from their earliest infancy, in the paths of virtue, sobriety, and industry; adds real dignity, and humbles the fatality attending the pretensions to greatness pursued by the other; and men of large fortunes who are entitled (from what cause or for what good end I never could find out) to roll on in pleasure, debauchery, and extravagance, (preying on the lives and properties of their fellow creatures beneath them, to the ruin of many an honest family,) never come here. You may depend upon it, a man of what you call

E gallantry,

38 ON THE MISERIES

gallantry, will never shew you his face on any false and delusive pretence whatever, where the family he means to betray, prove to be really virtuous; do but tell him that such a girl is brought up in the strictest paths of virtue and chastity, you may depend upon it he will never come there, he would no more shew his face before the awful austerity of chastity, than he could, without blinking, stare fully in the face of the sun at the meridian of its glory of a summer day; no, these latter sort of which I am now speaking, and to whose parents, (not only for the good they do to their children, the dearest pledges of their love; but the benefit they do to society by increasing its strength and opulence,) be all honour due; are never beset with servile flattery---with artful addresses----meant to betray----there is but one language can be used to virtue, and that, by its plainness and simplicity, by its open and candid ingenuousness is always known to be truth. As I have mentioned the word----virtue----very often, which I am sure in these days of learning, politeness and refinement; will give great disgust, (as I know it is impiously insinuated there is no such thing) unless I explain

OF PROSTITUTION. 39

explain what I mean by virtue; because as the immorality of many of the clergy, their lewd obscene way of living, and their want of social virtues; have made too many despise the beautiful simplicity, mildness, and charity, of the Gospel of Christ; so a greater stretch of infidelity starts up, to persuade us there is no such thing as virtue. I could wish it to be understood that my plain meaning of virtue is, that on one side is placed---sobriety---temperance---chastity---love to parents, on the other side is placed---pride---vanity---disobedience---irreligion---licentiousness---lasciviousness &c. Now which would you prefer, "that which is most conducive to the peace of society," which is that? "why the former," you will say; well, and when the principles are added up what do you call them, "we call them virtue," we do so; and the other we call vice; well then what signifies the arbitrariness of the terms, what we mean by virtue is understood by every old woman, and though the sophists say it is not every where the same, yet as it every where tends to the happiness of mankind, who use its precepts for a guide, so it is in my opinion as much a universal law of nature

40 ON THE MISERIES

as hunger or sleep; and hunger and sleep are by our perverseness, liable to as many exceptions as virtue---virtue not being every where established, is not universal, therefore no law of nature, say the sophists.

Now might not a sophist say as some men are starved to death with hunger, and some die of apoplexy for want of sleep, that therefore, hunger and sleep were also arbitrary. What I have advanced concerning the perverse method of bringing up the female world to trifling, vain, and idle things, is by observation and experience proved to be founded in fact; and from that source only, proceeds an infinite deal of the misery of prostitution. But if you would expect virtuous children, you must have virtuous parents, for the foundation of my happiness or misery is formed in infancy; in which state, being under the immediate care of my parents, and not capable of instructing myself, I must be governed by them; then let us set about correcting the errors of the present rising generation, and the generation to come will have wise parents to instruct them. I am sure it is not difficult to put
a stop

OF PROSTITUTION. 41

a stop to this dreadful evil---prostitution, ---as it proceeds from causes simple, plain, and easily found out ; and my humble endeavours shall not be wanting to find out the several springs from which this river of iniquity is so plentifully filled ; and the legislative interference, no doubt, will find the remedy. If the great by their example confined the calamities of seduction to themselves, and their own order ; if, I say, they only debauched the wives and daughters of their own rank, and it extended no farther, the evil would not be an object of magnitude, or indeed of any consideration ; but the debauching of each other is by no means sufficient for the gratification of their unbounded appetites, increased to the most unnatural rapacity by every artifice that can be devised. I don't want to depress the ardour of glorious actions by supineness, but I cannot see the necessity there is to stimulate us to noble deeds, that a fortune of ten thousand a year, is to be squandered away in the seduction of virgins ; but by philosophers and sophists, it may be attempted to be proved, that it is absolutely necessary for the finishing the education of a man of family and fortune,

42 ON THE MISERIES

that he should roll on in all manner of debauchery and dissoluteness till he is of age, else, he would by no means be fit to fill those exalted stations, in which he is to be hereafter placed; and besides, say the sophists, the debauching of virgins is the most necessary part to make him an accomplished man; because, continue they, when he means to enter into a state of matrimony, he must of necessity be a man of gallantry before he can introduce himself to a lady of rank and fashion, who, from the politeness of the times, will have nothing to say to him unless he has debauched at least twenty virgins; and turned out all his maid servants upon the town to seek their bread by prostitution. It certainly appears reasonable, and it is natural that it should be so, that great folks (not only for their nobility, but for the order established to keep communities in a just gradation) should join their several branches together, and to the attainment of this end, it is presumed a necessity incumbent, the parties should wait for each other. It so happens, a man of fashion is not compleatly established for that state till twenty-one; and it is well known nature's strong impulses urge him to it at a
much

OF PROSTITUTION. 43

much earlier period. But then does it follow that virgins are to be seduced, and the peace of families destroyed to satisfy his appetites, till he is of age to be married by act of parliament?---for that he was of age by the laws of nature, five years before, is most certain.

However, if virgins are to be betrayed by him for five years together, and then turned off to be a prey to all the miseries of life---unprotected---unprovided---committing the most abandoned acts of prostitution, and in the very eyes of their parents; I should be glad to know what parents so lost to every sense of virtue, and natural affection for their offspring, to suffer their blooming, harmless babes, to be the objects of the lustful passions of these sophisticated men of fashion.

Go round to each house, and enquire of every mother if her daughter shall be the object of lasciviousness; and you will scarce find such a monster in iniquity---they would all think themselves aggrieved---they would all think the rights of human nature---the order of society violated---then it seems it is contrary to every
idea.

44 ON THE MISERIES

idea of justice we can possibly conceive. But if parents shall through ignorance, so educate, and bring up their children, as to speedily fall into the snare; if, I say, so great, so useful, so amiable a part of the creation shall, for want of proper knowledge of their real happiness, run into the arms of the seducer and betrayer, for the gratification of some gawdy equigage---some tawdry emptiness of joy for a while ---is it not worthy the notice of the legislature to interpose in behalf of their subjects? could any man of generosity---any real lover of women, set his face against a bill brought in for the preservation of so lovely a part of the creation, formed for our happiness, but not contrary to their own? If six or seven misled people in a state of fanaticism, about they don't know what, should assemble before a house and break the windows, you apprehend them, try them---convict them---punish them severely---for rioting and breeding disorders in the state---for noise and tumult; ---if people should weaken and enervate themselves by drunkenness, you put restrictions upon the dealers in strong liquors; if people should, by the E O tables, or lottery-office, addict themselves

too.

OF PROSTITUTION. 45

too much to gambling, your authority interposes to prevent it; if we assemble in battle array, you punish us as traitors to your government; in fact, I cannot tell what it is that is alarming and ruinous to society your wisdom has not either stopped, or given a keen reproof to, except seduction and prostitution; though in these two evils, all I have, or can mention, are comprized: If twenty men enter the town in noon day, and bawl out a great noise, we are instantly up in arms; but if the sagacious foe, well armed, and provided, quietly enters your city in the dead of night, you are then taken by surprize. There are certain animals in the creation, whose fecundity is supposed to overstock us, therefore we take all in the litter, (save one) and tie them in a bag, and throw them in the Thames. But man being deemed superior to these creatures on account of his reason, and other accomplishments on which he grounds his superiority; is not, if he should be born too numerous, to be thus irreverently tried in a bag and drowned. No, he is to be destroyed in a more grave and solemn manner, by war---pestilence---and famine---moreover, man, since he has become

46 ON THE MISERIES

come so enlightened, is also rated as a very choice animal. And, as having more than a third part of the women for the purposes which nature intended them, would also overstock us, (notwithstanding the interposition of war, pestilence, and famine;) so we very wisely encourage prostitution, and in the room of a numerous beggarly crew, we confine the breed to a few choice spirits; bucks—bloods, &c. Now for my part, I don't see the great superiority we have over puss. Puss is allowed to bring her kittens into the world, and then they are drowned. Now as it would be impious to tie the reader and me in a bag and drown us; so we are not allowed to be born, or born contrary to act of parliament, if produced at all. But if poor simple women should be so obstinately bent upon fulfilling the laws of God and nature; and so produce a numerous race, to the dislike of great men; we have one more resource for the extirpation of mankind. An act might be made to run thus. “Notwithstanding our
 “benevolent purpose was so eminently
 “displayed in the extermination of the
 “human race; by the encouragement
 “given to the act for the prostitution of
 “women.

OF PROSTITUTION. 47

“ women. Nevertheless, the increase of
“ mankind has of late years been truly
“ alarming; and instead of a polite, po-
“ lished, and snug party of choice spirits,
“ we have of late been pestered with a
“ rough, coarse, and hardy crew of stur-
“ dy beggars, to the almost total annihi-
“ lation of effeminacy: We have there-
“ fore thought fit, by, and with the ad-
“ vice of our privy-council; to extend
“ our royal beneficence still farther, (as
“ it is better a few should live well, than
“ a great many starve for the support of
“ a few;) and it is our royal will and
“ pleasure, that every male child born in
“ the remainder of the present century be
“ castrated, of which all our good sub-
“ jects, &c.” If seduction has in it an
artful prying secrecy of intrigue, accom-
panied with hypocrisy human wisdom is
not able to cope with, and therefore can-
not wholly be put a stop to, yet this dif-
ficulty can’t be alledged in behalf of pro-
stitution; and prostitution is the grand
evil I want removed. If the necessity of
seduction is insisted on, and because it is
carried on, not like rapes, by an open
and avowed force, but by artifice, there-
fore, as the seducer is liable to no punish-
ment,

48 ON THE MISERIES

ment, notwithstanding a whole family are disgraced, it behoves all young women to be on their guard; for my part, I should not like a daughter of mine to become the mistress of any great man whatever, how amply soever she might be maintained; when I am so sensible her real interest and happiness depends upon a sober, and industrious state of matrimony. I don't doubt the good intentions or the legislature, to render their subjects rich, happy and industrious; their own happiness—nay, their very existence depending thereon. But I may reasonably doubt the weight, the arguments of an obscure individual may have upon them. But it is not my pen that will convince them, it is the misery that stares them in the face, turn which way they will. But it is to parents I also address myself, as the evil of which I complain, for reasons I cannot find out, may not come under parliamentary consideration so soon as its importance requires; so it behoves parents to be on their guard, and take all possible care of the morals and education of their children, that they may be ever prepared to repel the arts of the seducer, who is on all sides armed for the destruction of
Beauty

beauty and innocence; and where there is no law to punish, they will not confine themselves to artifice—to bribes—but may without any kind of danger proceed to force, if stratagem will not do; many instances of which have lately come within my knowledge, and no redress can be got; and here again I see a defect in our laws, which, though open to the poor as well as the rich, yet, from the greatness of the expence, it is impossible to contend with opulence; and yet to amend an error, let me rather say the laws are well intended, and if properly applyed, and duly executed, according to their original institution, are salutary, and tend more to the relief than the persecution of the subject. But if you go into the courts of law, and observe the pomposity, grandeur, youth, and inexperience of the numerous pleaders, in what a state they sit, and in what a style they live, and all, not from any fortune of their own, for the generality of them are beggars, the younger sons of decayed fortunes—spendthrifts—whoremasters—hot bloods—desperate young men—who have recourse to the law as a last alternative, where they may extort the dear earned guinea from the innocent hands of

F

virtuous

virtuous griping poverty to plead its cause, and then take twice as much from the other side to speak to no purpose; the pure law of the land is as much a last resource for villainous lawyers to fly to, as house-breaking, highway robbery, or any other enormity the lower order of mankind in a desperate resolve are obliged to have recourse to; who, because they want the classical education the others possess, are obliged to venture their lives, for their living, instead of putting on a large wig and a black gown, and filling their pockets in a lawful way without any danger of the gallows. Lawyers live on the folly of the people, if men would be wise, they must starve, or get their living by industry; besides, in the hands of these puppy pleaders, law has no definitive meaning; it is well remembered, the other day in the house of commons, when a matter of doubt relating to the king's prerogative was agitated; and it being a law question, they were asked their opinion; when one in office, in an elaborate speech gave an account of the matter, and seemed to satisfy every one; but another immediately started up and disproved all the other had advanced; when up gets a third, and

OF PROSTITUTION. 51

and convinced the house his precedent brothers were two notorious liars; by which it plainly appears law may be wrested from its true meaning by wicked and designing men. So that if we would avoid burning, we must keep out of the fire. There are many professions parents should be cautioned against, such as milliners---mantua-makers---haberdashers---and all dealers in vanity---it is not barely the odium entailed on these trades, but they are actually seminaries of prostitution; and from Tavistock-street, Cranbourne-alley, and all such kind of hot-beds of sin and pollution, the females are seduced, prostituted, and turned out by dozens. Any one who has conversed with the unfortunate women of the town, must be convinced (they are by their low talk, extreme illiteracy, and want of common understanding, with the tawdryness of their dress---false notion of taste---and apeing of their superiors,) in general, the lowest order of the community; such as milliners---mantua-makers---chamber-maids, &c. whose business being vain, idle, and trifling; and what conversation they have, being about these trivial matters, and with the upper order of their own vain and

52 ON THE MISERIES

idle community, common sense, and knowledge of their real interests, of course do not lay in their way; so with this foundation, and the gay, flirting, easy, and reconciled appearance the ladies of pleasure and dissipation with whom (as I said) their business chiefly lays, (and the evident superiority they have in outward shew to modest women, while they last, and are seen; renders them an easy prey to the wiles of seduction: in fact with all these temptations and plausible appearances, they imagine they have an evident superiority over modesty and virtue. At these places pray don't talk of trade flourishing---'tis the trade of infamy---they are employed to no good purpose---the very things they are making are idle and unessential; they are mutually working each other's destruction; they are the works of ornament, and not of use; and if honest industry should increase, (as it will if prostitution is put a stop to) then, I say, men will cease to get large fortunes on the depravity of the people, by selling ribbons—gauze—and such like nonsense—don't call this the increase of trade they are more pernicious than lottery offices—they are the foundation of brothels—they are the

OF PROSTITUTION. 53

the hotbeds of seduction. If gravel was wanted for the roads, would you wish to have it, by a hundred more hulks being added to those already at Woolwich; and would you have those hulks filled with felons for that purpose, (which felons must have committed depredations upon your property ere they could be there) to prove the necessity there was for gravel. If you wanted hemp, would you have your sons and apprentices all committed to bridewell, and then prove the necessity as before. You might by this means prove the necessity of all trades beyond their real utility; if there was no work for bricklayers, for instance; could you not pull down the houses in Cheapside and Cornhill? Or if we are about to prove the necessity of labour and industry, (and we actually have nothing useful or necessary to be done) employ a thousand idle fellows to make a mountain, then set twice that number to pull it down again, and there will not be wanting ignorant, and shallow-sighted politicians to applaud the Work, speak in raptures of the great benefit society received from their labours, and what a good kind of man he was who told them to go about it. I shall not

54 ON THE MISERIES

pretend to say how many vices, vanity is the foundation of; suffice it to say, it is the foundation of seduction, and seduction always ripens into prostitution. Let the inhabitants be safely removed from Cranbourne-alley, Tavistock-street, &c; and the places set fire to, and if the renovation of trade did not ensue, it would be a gain and not a loss to society. So many young girls rolling in idleness together, corrupt each other.—It is from these seminaries all public places of amusement are filled with company; but it is not from these places any public good is extracted—it is not here any marriages are consummated;—no, they cry they can do better—that is they can become mistresses of great men for a season. I am but a poor man, (but thank God, my head is not perplexed with any false notions of honor and greatness, pride and vanity, to enoble my family; or to give my children an education of foppery, show and shadow, to be the cause of their ruin, and treating me as a contemptible creature beneath them. My son is not mounted on a fine horse and strutting forth the man of fashion, glad to avoid me as a disgrace to the dignity of his lofty, but evanescent career;

OF PROSTITUTION. 55

reer; or does my daughter slip away from the modest attire and decent plainness of her mother, and gawdily arrayed, deceived by flattery; betrayed by vanity; and puffed up with pride and ignorance, (its waiting maid,) strut forth the emanation of a lady of rank; and mix with all the polite, gay, idle, and fashionable world; to the ruin of herself, and my eternal disgrace. I am not a wise man, the awkward manner in which I have handled so excellent a subject, will sufficiently evince: nevertheless, I can venture to say, if I had a dozen daughters they should not be betrayed, seduced, or prostituted; no, not one, nor should they be obliged to live in a forced state of cruel and unnatural virginity, under the excuse the proper man was not come, or they were too young for so important a state as matrimony. Almighty God has so created us, that we of necessity attract, and are attracted to each other; and where there are young girls, young men will apply, and out of the applications made, honest matrimony is intended; and if the parents (whose advice a dutiful child will always ask) don't study the interest of their child, and embrace the matrimonial offer, they

56 ON THE MISERIES

they are either very foolish, or very wicked, or both. Moreover matrimony is peaceable, less expensive, and more happy than a single state; this may be seen by the riots, debaucheries, drunkenness, and extravagance of single men; and by the longing inquietudes of the virgin, who most potently feels the unerring, and universal dictates of an Almighty decree.

The evident superiority of matrimony over a single life is admitted by all; from the lofty sophist down to the whining moralist. If you ask a man that is married to make a party at a-revel, to get drunk, to disturb the peace of society, or to join with you in any other infamous thing, he positively refuses; by telling you, since he has become a married man, and the father of a family, he has left off foolish and villainous things. The married woman also refuses, and gives the same reasons. But if you are not married, your foolish and drunken companions, will hear of no excuse, (your wit may invent) why you should not be a fit person to break lamps, and knock down harmless watchmen. I observed it was from habitations of vanity, Tavistock-street, &c. all public places

OF PROSTITUTION. 57

places are filled with female company, and my observation is true; for old bawds having paved the way for seduction, the seducer proceeds systematically, for he sets all his faculties to work for their destruction. He therefore takes the unfortunate female he means to seduce to all public places—feeds, and keeps up her vanity by all the fine and delusive joys with which public places abound; steals upon their exquisite feelings and sensibility by the softest music—locks up the avenues to reflection by the sweetest wines, and the richest dainties; then seduces them, and leaves them a prey to all the miseries of prostitution. That the upper order of society is corrupt, is very evident from our numerous divorces, and the scandalous and obscene connections the witnesses produce; which coming to the knowledge of the other orders of society, they in a great measure presume on the fatal example established by their superiors, and as the fair side of the calamity only is shewn, or (as I said) as the evil appears so well dressed, and so full of gaiety and independence, they follow after it as the better part of life; and on the most trifling reproof from their parents or employers, they

58 THE MISERIES OF

they have recourse to this miserable expedient; which not only ends in their own ruin, but the various miseries that follow, and happen to others in consequence, evidently surpass all the calamities of life.

It is not only in the streets we see it, but there is a tincture of it in most families, and an apparent leaning that way every where; and the obscenity of our newspapers, and other hebdomadal productions, contribute in no small degree; and I wish (for the honour and safety of that roseate virginity which yet remains in the native simplicity, and goodness the "modesty of nature"—has clothed it in,) that we may hear no more scandalous stories of Dally the Tall, and the other more infamous names with which we have so long been plagued. Would to God men of gallantry would let their intrigues remain inviolable out of the bed-room, if diseases, deformity, and emaciation of prostitution could be outwardly displayed; if it was disrobed of its gawdy attire, and appeared in its native horror, it would deter the most abandoned—the most simple and uninstructed would then avoid it—but it is only seen while it is capable

OF PROSTITUTION. 59

capable of tramping along, and by false spirits supporting the outward appearance of plausible tranquillity; it then retires to jails, hospitals, and work-houses; and so finishes the career of a miserable existence. Prostitution is also the support of those pests to industry, those habitations of pick-pockets, highwaymen, and all manner of rogues----gin-shops----for here the lower order of unfortunate prostitutes nightly assemble to meet their paramours, and divide the spoil they have received from their mutual and joint ravages on the honest and industrious part of society, and when the one is disordered or unemployed, then they are supported by the other, and it should be considered, the more firm their friendship and alliance, the more we suffer. If the footpad is restrained by the commission of a bloody deed, and forced to hide himself from justice, then he receives the reward of prostitution, shop-lifting &c, till the matter is hushed over, and enveloped, by some greater calamity which society receives; and these houses are their assylum. And if the women are laid by with a loathsome disease, then they are supported by the devastations against the peace of society----by house-breaking----robbing on the highway

60 ON THE MISERIES

way &c, and though the officers of justice are never unacquainted with what happens, yet as long as the bribe to conceal, is greater than the reward to apprehend, they never shall be apprehended. I by no means intend to affectedly compliment myself, by calling my present purpose a real object of charity and universal benevolence. That charitable institution, the necessity of whose existence, was produced by the failings of the human race; is not so praise-worthy, as charity which proceeds from the consideration of the necessity of the failing itself. I mean to prove there is no necessity for prostitution in one part of the female world, to preserve the other uncontaminated; hence it is manifest, so many hospitals, work-houses &c, are only so many proofs of our weakness----idleness----and depravity; and the contributing thereto as an absolute necessity, a false notion of charity; when the cause that gives rise to them, should be the first object of consideration, and to trace from its source, whether or not the disease is inevitable. Prostitution being the primary cause of all the public edifices of charity, of all the jails and prisons, which, (as I said) are so many proofs of our degeneracy, and not of our charity, the evil should be removed.

OF PROSTITUTION. 61

removed with all possible dispatch. From what a superficial observance must that knowledge proceed, which cries out with an air of religious zeal and triumph; how wise and virtuous we are---how enlightened!---see, says a fanatick, how we abound in workhouses and hospitals—foundlings have always an asylum—and betrayed innocence and beauty, lost to society, may retire to a magdalen to finish its transient life, in this devout—retired, and pious nunnery of prostitution. How much more charitable must it be---how much more like a physician of skill---to prevent the disorder, than thus perpetually seeking after the remedy. If so alarming an evil as prostitution, which has evils in store for unborn times; was, what we perversely call a frailty of nature, I should have wit enough to perceive how inevitable the redress. But when I consider it proceeds from the inattention of the legislature to duties of society, and the laws which are made contrary to the laws of nature, which laws are engraven on our hearts, and exist in the very necessity of the constitution of our nature, and are universal and uncontrollable. When I consider, I say, that prostitution proceeds from an

G

obstinate

62 ON THE MISERIES

obstinate perseverance against nature's most powerful dictates; then the calamity so universally felt, by the breaking so universal a law, urged as a necessity proceeding from the failings of nature, (I could mention several of the greatest writers and philosophers works in Europe, to prove the words---failings and frailties of nature---are never once mentioned, as it never entered their just notions and sublime conceptions that nature was frail---but we perverse. I know some modern cobling sophists, who have lost all their money at the EO table; who have been disappointed in love; or stood in the pillory for stealing paper out of the stationers shop to do their works on, are apt to talk of failings of nature; but the wise and just know better than to heed them.) I am no longer able to refrain from crying out against the inattention of those whose duty it is to redress the grievances of their fellow creatures, attended (as I said) with such agonizing pangs to the feelings of humanity. If the philosophers and sophists contend, (and by the stupendous volumes of their works, with which the cheese-mongers shops abound, it is evident

OF PROSTITUTION. 63

dent they do contend—) for the necessity of vice and immorality, and all manner of licentiousness to keep us in action, and make us become a great and glorious people; if they contend (I say) for the necessity of prostitution, let every prudent mother take care that her daughter shall not be a living instance of such necessity.

The moral, virtuous, and well disposed reader, would scarce believe their existed such monsters in iniquity as would contend for the necessity of private evils, to promote public good, but as every bookseller's shop, and most companies are pretty much tarnished therewith, it behoves us to be prepared against the artful insinuations of such villainous sophists; who, undoubtedly think it a merit to seduce your daughter, if they can, but though they contend the seduced virgin is a public good, I hope no one will suffer himself to be persuaded it is also a private one. It is not vice that strengthens, it is vice that ruins—and virtue strengthens a great empire. It is, and always was impossible for an effeminate nation devoted to pleasure, to face a neighbouring nation re-

64 ON THE MISERIES

plete with masculine virtue, with industry, and not vanity; with riches and not pleasure. Vanity is the ruling passion of most people, and all men who are well acquainted with life, and have any important matter to accomplish, make it their principal tool, and it scarce happens they ever fail. They find out the vulnerable part, and feed it in too artful a manner for the person to find out from whence that warmth proceeds; and by what means that nourishment found admittance, which has so imperceptibly exhilarated, and raised the animal spirits to that agreeable reverie; alas! it is flattery that fed, and vanity nourished and digested the fatal intrusive poison. If my most fair and amiable reader (if such will honor my humble attempts with a perusal) will please to consider, poets—philosophers—and great statesmen, are caught by this alluring bait; they will easily perceive how dangerous it must be to their honor and wellfare, when it approaches with all outward appearance of respect, diffidence, and humility; and in the shape of a charming youth.

While men are instructed and improved

OF PROSTITUTION. 65

ed (as I perceive every generation is) in the arts of gallantry, (that is debauching virgins) they will always think you a lawful prey; and though they really had rather be happy in the arms of one, and should have no objection to make the virgin the wife; yet they dare not, it is contrary to the laws of gallantry, and they dare not face their companions with such an amen-corner story, as matrimony. What a contemptible manner to treat your sex in? and you to suffer it. “ Damme, Tom, I was with half a dozen pretty wenches yesterday. I should like Miss
 _____ and she is just about the proper age, she is just turned of fifteen; and such an eye, all complacency! all resignation! all piety! and the flowing fullness of her lovely lip, spoke all languages! the symmetry of her arms! the motion of her feet! the whiteness of her hands! her taper waste! the graceful elegance of her every motion! the profundity of her wit and judgment! and the winning sweetness accompanying the charming manner of speech! Indeed Tom, any one of her refined parts was sufficient to charm; but when so many perfections of person and mind conspire, I could no longer resist

66 ON THE MISERIES

the pleasing impulse, but was made that prisoner by beauty and loveliness, whole hosts of enemies have in vain sought to accomplish:" why Tom "by your description, some goddesses sure—and no woman—we shall have you married soon"—married?—no, no, Jack, not so much in love as that, I am not mad neither, they are pleasing fetters, but they shan't bind me, I'll bet you a roleau I have her by Saturday night." It is thus irreverently they treat you; it is with such fulsome empty praise as this, they treat you in absence; but in presence, 'tis a grave and serious artifice of a quite different stamp.

I have mentioned Dr. Ma—n's book before, more than once, from which it may probably be inferred I have read no other; but I will leave any candid judge to determine, if, after reading three large volumes in octavo, where all history and antiquity is raked up to fill and strengthen the doctrine, and where the writer was really no sophist; if it was possible for three such volumes to be answered and refuted by the writer of a small pamphlet. The Dr's. work was never read, or never understood, if read; of one thing I am

OF PROSTITUTION. 67

I am certain, it was never answered; it certainly did (as I said) strike at the root of the evil; but it went to establish others in the room, it encouraged bigamy—it diminished the rents of the church—it obliged great men to become the husbands of the chambermaid and milliners they seduced---and thereby confound the interests and honor of nobility with the scum of the earth---and what rendered this part of the doctrine more futile, was, that the very people whose liberty was so infringed, and whose fortunes were so confiscated, were the very people, through whose interest the bill was to pass, consequently it would be thrown out without a division; as they would have been the greatest sufferers, who debauched most virgins, and there is no doubt, the legislative body do more mischief that way, than all the nation added together. Now I would by no means oblige a nobleman to marry a chamber-maid or millener on the case of seduction, that, I must confess, would be as uncandid and ungenerous to nobility, and the unalienable right they have to marry into, and keep up the dignity and splendor of their families, as it would be unjust that the millener or chamber-maid

68 ON THE MISERIES

maid so seduced, should become an object of distress, misery, and prostitution; to seek her livelihood by preying on the industry, strength and vigour of the community. These cases neither of them tally with mine, or I may say, any candid persons idea of justice. There is a distinction to be made between a nobleman marrying a low person, and the person becoming a prostitute. I must confess it is necessary a law should be established; as it will by no means do, to rely on the generosity of the seducer, and yet, I don't want to punish prostitution, we all know it sufficiently punishes itself. I mean to totally eradicate the causes that produce it; therefore, (with deference be it spoken) suppose a law was to be made to oblige the seducer of every woman, to provide for the person so seduced, and also, for her offspring; (if any) and that, on default, she may sue the person at law for support; and that the allowance be something considerable, and then men of ever so large fortunes will not have it in their power to seduce, because they would not have it in their power to support; and every woman so seduced, no doubt would sue for her maintenance; and, I am sure

no

OF PROSTITUTION. 69

no liberal mind could think his natural liberty infringed, by being obliged to do, what, methinks a very small share of morality would stimulate him to without any compulsion; and, if by an obstinate perversion, the town became at any time infested with any of these women so seduced; that the parish officers should have full power to take hold of them, and prevent their misery and prostitution, and preying upon society, and that they should be provided for by the fore-mentioned allowance. This being known to all women, it would be almost impossible for the arts of any man to betray. They would prefer the marriage state with their equals, to prostitution with their superiors, as, I humbly conceive, few would be found so indelicate to live on such conditions; and the gentlemen would be cautious who they seduced, on account of the maintenance. And this same law might extend to all ranks of people, according to their several circumstances; (though indeed, it is almost superfluous to make the law so universal, as to extend to all. I would have it extend to the protection of all women, and so it would, by comprizing the two first orders of society; (amongst us) as
there

70 ON THE MISERIES

there are scarce any women seduced, or attempted to be seduced, but by lords and gentlemen of rank; the simple country squire, and the illiterate tradesman, live too much according to the laws of nature, to think of any thing in their courtships but plain and honest matrimony; or indeed, will women suffer themselves to be ruined, without a large train of vanity, which none but great folks have to allure them with,) and though I am apt to imagine, notwithstanding the salutariness of this mode, yet noblemen and gentlemen would, from the extensiveness of their fortunes, be enabled to keep some women this way; and also, from vicious inclination, and persuasive artifice, some women would be found abandoned enough to comply; yet, it would be better to live this way with one man, than to be prostituted to a multitude. But I only propose this method on the supposition, some solemn speech-maker should, out of complaisance he supposes due to the imaginary frailties of nature, insist upon it the evil cannot be totally eradicated. Not that I think the legislature of so enlightened a people as we are, will so manage things by halves. I mean, if there is an obstinate determination,
that

OF PROSTITUTION. 71

that the evil cannot be removed, that this may be humbly submitted as a remedy, and for the other part—the marriage act—I would have the whole repealed, and I am sure that is the opinion of Mr. Fox himself. I would also, have rewards given to the married, at least a particular honor or mark of respect to be paid; and a pointed stigma upon the single, and also, old bachelors taxed as burthens to the community.

SUPPLEMENT

S U P P L E M E N T.

THERE are two very great evils from which seduction of necessity proceeds, and which I forgot to mention in its proper place: The first is boarding schools, and the second is the extreme ill usage maid servants are apt to receive from hard-hearted mistresses; and I wonder much at my extreme stupidity, in leaving out two such important branches of the tree of evil. It is the opinion of the best writers on female education, that private tuition is better than public; as a public school is subject to many corruption, which could not happen under the eye of the parent, and under whose eye, and immediate care and inspection, they most undoubtedly should be kept: The admittance of bribes into boarding schools, through the intervention

the paths of virtue, because she is drove to it by absolute necessity, and by no vicious inclination whatever, but by the extreme ill usage, low wages, and vile drudgery she is forced to submit to; doing (perhaps) the work of a house, and waiting upon a dozen people of different tempers, all of whom must be satisfied in their several unnatural and unconscionable demands. Stinted (most likely) in all the comforts of life; insulted by lodgers; plagued with visitors, who are (even if they should be humanely inclined the other way) told by no means to give their unfortunate fellow creature a farthing; for that vails are out of fashion, and you might as well pay for your supper elsewhere, as pay at their house; and other unbearable cruelties and meannesses, which my hand (for thank God, 'tis a generous hand) will not guide my pen to write; and perhaps the poor girl has but six pounds per annum, out of which she is obliged to find, what is a woman's greatest comfort,—her tea.—Now these evils, and a thousand more, and coming from her own sex, what hope is there left? can she fly to us? no, we seduce her immediately! in this dilemma what is she to do? why, leave her place;

lose her unblemished character for a thing of nought, or turn prostitute, unless that amiable reliever of all ills—death—should draw out her innocent and virtuous soul from the vile and irremediable, unavailing duration, in which it has too long been placed; and waft it to the regions of eternal bliss.

PANEGYRIC.

P A N E G Y R I C.

I BEGAN this small pamphlet with a determined resolution to mention no author's name, or to borrow one thought from any body whatever, which I have most religiously observed. I acknowledge I have stolen four words, which I have distinguished by inverted commas: the reader will tell at first sight from whom I stole them; but they really contain *no thought*, the thought was there before, I only used them for garnish to the sentences*. It may be objected to me that I have mentioned an author in the name of "Dr.

* Though I have termed this panegyric, as indeed such fulsome adulation could not be called any thing else; yet it is not intended as the panegyric I spoke of. As the reader will perceive, wherever I have mentioned the three learned professions, it has always been with a very particular strain of panegyric.

Ma—n",

Ma—n", but though I believe the Dr. a very good original writer in some things, yet I plead not guilty—as having quoted him as an author, in the work I have mentioned, he borrowed it all from the saints, fathers, and apostles. Moreover, I don't look upon a clerg——n as any writer at all, he is like the lawyer and surgeon,—a tradesman—and writes about the profits of his trade, therefore always interested; whether it is tar water, extracting oil out of Tobacco, or proving two and three to be six; in all cases he teazes, tantalizes, and tortures the poor Bible and Testament; for his hard bound brains can produce nothing of his own, and if you defeat them in an argument, it is immediately, "what says St. Paul," besides it is supposed even among the lowest of mankind, that knowing their trade, is knowing nothing, it is expected they must of necessity know that, and it is a common saying, "well Jack, if you can talk about nothing but your trade, hold your tongue," and we may depend upon it if the Bible and Testament were burnt, these men would never be able to write a single word. Moreover, any man in his senses must see the futility and ignorance of that writer, who should attempt

attempt to establish bigamy in this country, which is so contrary to justice, and footh, because, (half blind as he is, he can see that plain enough,) so he must endeavour to persuade us to it, by telling us Abraham, Isaac, and Jacob, were polygamists. Upon the same foundation he might establish sodomy; what was proper in the time of these three old men, would be very improper at present, and to remedy prostitution by such a scandalous infringement on the sacred unity of the marriage bed, would be much worse than the disease.

E I N I S.

4 AP 54

The Author most respectfully informs
the public, that he shall, at the beginning
of the next season, do himself the honor to
submit to their consideration an entire *new*
Work, in one volume Octavo, entitled,
**MEN OF LEARNING AND GENIUS
COMPARED!**

COMPARED 54 AP 4
MEN OF LEARNING AND GENIUS
Now, in one volume Octavo, entitled,
submit to their consideration an entire new
of the next season, do himself the honor to
the public, that he shall, at the beginning
The Author most respectfully informs

2000
5.8

